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IMPENDING JUDGMENTS

ON

THE EARTH;

OR

“Who May Abide the Day of His Coming.”

—*Malachi iii., 2.*

BY

DR. BEVERLEY O. KINNEAR

OF NEW YORK.

PUBLISHED FOR THE AUTHOR.

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ALL RIGHTS RESERVED.

THIS BOOK IS DEDICATED TO

MY AGED MOTHER,

AND

“TO THE MEMORY”

OF

MY WIFE.

“I hold it for a most infallible rule in the interpretation of Sacred Scripture that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words as alchemy doth or would do the substance of metals, making of anything what it listeth, and bringeth in the end all truth to nothing.”

—HOOKER ECCL. POL. B. v. lix. 2.

“As it is owned that the whole scheme of Scripture is not yet understood; so if it ever comes to be understood, before the restitution of all things, and without miraculous interpositions, it must be in the same way that natural knowledge is come at—by the continuance and progress of learning and liberty, and by particular persons attending to, comparing and pursuing intimations scattered up and down it; which are overlooked and disregarded by the generality of the world.”

—BP. BUTLER, ANAL. PH. ii. c. 3.

This method of interpretation and study has been closely followed in this work.

THE AUTHOR.

PREFATORY REMARKS.

This work is the result of many years of study.

It is concise in statement, in order that men may investigate the Scripture references and search for themselves.

It is intended to make the connecting lines of literal prophecy easy of comprehension.

The book is not meant for a single perusal, but rather that the subjects presented may be deeply pondered, and thus become clearly understood. The importance of the study lies in the fact that by becoming a watcher, before the "Midnight Cry" begins, living men may be translated with the resurrected dead, into the immediate presence of the Lord, and escape the time of the Great Tribulation. May many be brought to understand and to Watch.

PREFACE.

Novus Ordo Seclorum.

“A NEW ORDER OF THE AGES.”

This motto we find upon the “obverse” side of the great seal of the United States of America; and it is a truth, that Americans to-day laud themselves, and their government, when they consider that they have grown into an immense republic, which has digested within its capacious territories men of all nationalities, who together live in harmony under free laws and free institutions. This nation naturally prides itself in looking backward for a century upon such uninterrupted prosperity and extraordinary growth. The people, to a great extent, feel that “a new order” has sprung out of the ages, and they exult in the hope that the world will one day become one great Republic.

Bellamy has expressed this longing and conviction, in giving us a foretaste of the year 2,000, and has now quite a number of followers who anticipate, that by proper executive control, all laws will be regulated like clockwork.

Men and women will be free and equal, and Utopia will at last appear, like "Isis, unveiled."

The very attempt to imagine such a universal and equalized system of government reveals the conviction that there is yet, in our present era, much need of reform in governmental methods and financial affairs; the regulation of labor and capital; social relations; ecclesiastical methods, and military and naval administration, as well as in all foreign relations in respect to the peaceful solution of difficulties arising between nations; also a wisely regulated immigration. Therefore, independent of fiction, there has arisen, particularly during the past thirty years, a more intense cry for methods, which will reform human nature, convert bad character into good, and give all men a more equal opportunity to live well, and upon a more even plane in all lines.

True, the diversity of the motives that move men during life have not been given due consideration; their temperament, habits, and education, as well as their selfish or unselfish desires; nevertheless the cry grows louder year by year for a complete change, which, by man's agency, will bring to pass a state of perfection and peace.

Henry George, with his land tax, is a sample of this sort of really earnest endeavor.

The great prohibition movements of the day are

not only intended to save men's souls, but to redeem men's bodies from slavery and disease, and uprear a world into sobriety and contentment.

The Salvation Army and General Booth's methods are to become the grand panacea. Missionary efforts not only spread the gospel of Christ, but are intended to introduce cleanliness, civilization and brotherhood to the heathen or savage communities. Huge charities and great educational institutions arise, and are meant to relieve the sick and distressed, and elevate the condition of the poor.

Pres. Hyde, of Bowdoin College, declares that the present mission of the church is the study of social science.

Even Anarchy, Socialism, and Nihilism, claim sincerity in their attempts to dissolve present evils into chaos, in order that out of blind fury a new era of well-being may arise.

The world everywhere is in expectation of a great change. Science claims continued progress in many directions. Religion is supposed to take a new start by the aid of the higher critics ; and philosophy broods over fresh problems.

Such are the views of Optimists in this generation. What is the real condition of the world, from patent facts? All civilized and Christian countries in Europe and the East, are armed to the teeth, or are making

military preparations on a vast scale, and as rapidly as possible. The religious world has, to a large extent, closed the Bible, and is depending upon man-made canons and ordinances. The Book of Books, so valued by our fathers and grandfathers, is no longer opened daily in our homes and studied

The social world lives upon excitement.

The financial world revolves upon an anxious seat.

The political horizon lowers with the dangers which are the natural sequence of corruption.

These statements are well known and acknowledged to be facts. They present the truth as it is. What "New Order of the Ages" may we expect from such conditions? An order truly from which may emerge a Monster, and not a Sun-God.

How, then, can we explain the optimism of our era? War in Europe and the East has threatened for so long a period that the cry of "Wolf" is no longer heeded; and we all know the fable.

Again, great luxury in living has become natural to the wealthier classes, and such methods of life blind men's eyes to everything but the present. The cry of "Wolf" will come again; the mighty herald of an awful war, which will awaken the world to vigilance and observation.

Christian endeavor among Christians, earnestly made, prevents them from realizing that evil is almost

supreme, and is making far more rapid conquests than good.

Where, then, may we find the truth respecting our era?

Only through prophecy can men understand the geographical groupings of the nations to-day and their warlike preparations, while the cry continues—Peace! Peace! The condition of lawlessness rapidly spreading! The astounding pretensions of papal Rome to infallibility and temporal supremacy, preparing for her final rise, followed by her complete extirpation. The luxury and wantonness in living; the crimes and suicidal mania; the increase of insanity; the financial and political corruption; and all the myriad evils which confront us. Prophecies concerning the end of this age (not the end of the world) alone lucidly explain the situation.

At my request, Dr. James B. Bell of Boston, Mass., has very kindly indited the following most masterly Introduction. It is one of the heaviest blows yet given to the “Higher Critics;” and bears the authority and emphatic endorsement of the “Highest Critic” and His immediate followers.

INTRODUCTION.

BY JAMES B. BELL, M. D., BOSTON.

“Yea, hath God said?” (Gen. iii:1) was the first great question of the first great Higher Critic, and when he had finished his learned examination of the then received revelation, he had reduced it to *rational and credible proportions*.

With a mental power and skill not exceeded by a Kuenen or a Wellhausen, and a learning and scholarship not excelled by a Briggs or a Harper, and an apparent tender solicitude for truth, not always attained by his modern followers, he reached results quite equal to any of theirs.

The Genesis of Truth and the Genesis of Error began together.

Destructive criticism is therefore not new, and its chief question still is, “Yea, hath God said?” and it is largely this fact that proves its paternity, as it marks its continuity.

In these later times, however, it has a great advantage over the former, in the large amount of material with which it has to deal.

The sixty-six books of Scripture offer a far more extended line of attack than that presented to the Arch-enemy in the beginning.

It is true that the foe seems to have withdrawn in confusion from offensive operations upon the New Testament, but that is only a ruse to cover an attack upon the rear-guard.

The superstructure may be allowed to stand for a little time, while the foundations are being undermined and destroyed.

Now that the voice of God has been taken out of Moses, the Prophets and the Psalms, and we no longer possess Joshua, Isaiah, or Daniel; have no longer a Jonah, no Miracles of the Exodus, no Joshua's long day, the work of destruction is almost complete.

Everything miraculous and truly authoritative is well eliminated now from the Old Testament, and the whole reduced to "Hebrew Literature;" much praised indeed as such: for the enemy can be very fond of literature at times, but no longer in any true sense "*the Word of God.*"

If many teachers and pupils in this school of thought have not yet reached this point, it is because they have not yet arrived at their destination.

(And this comes, too, from the subtlety of the enemy, which has led him to direct the attack largely against man-made creeds, which never ought to have been

made. As the Enemy was the first rationalistic critic, diminishing the Word of God, so the Woman was the first creed maker, adding to His Word: "neither shall ye touch it, lest ye die." (Gen. iii. 3.)

If we had needed any other creed than the Bible, God could and would have supplied it.)

What! Are not these good men who are engaged in this laudable work: "the study of the Bible?"

I do not know. Some of them may be. "God knoweth them that are his." It is not for us to judge.

(But they are great, in the schools and in the churches!

Of some such in the older time, the Holy Spirit says, by Paul: "And of those who *seemed* to be somewhat, whatsoever they were, *it maketh no matter to me*; God accepteth no man's person.)

I only know "that as many as are led by the Spirit of God they are the Sons of God."

The Spirit of God in Christ Jesus always testified to the absolute authority and integrity of "Moses, the Prophets and the Psalms," as the "Word of God," and he does the same to-day in all those in whom the Spirit of God abides.

I only know that these Higher Critics are doing Satan's work, which is very poor employment for good men.

Thousands and tens of thousands of unstable souls,

in the Churches, are being led away by these false teachings, from every essential of our "Most Holy Faith."

I pray for these false teachers, with all my heart and soul, that, if possible, God will recover them out of the snare of the devil who are led captive by him at his will.

My heart trembles for them when I remember that "it is written," "Cursed be he that maketh the blind to wander out of the way. And let all the people say amen."

Our Lord applied this to spiritual blindness and false teachers ; must we therefore say amen to a curse ? Yes : if God bids it.

"He that hath my *commandments* and keepeth them, he it is that loveth me."

The God of the Old Testament is the God of the New, and although dispensations differ, the principles remain the same, and we are to take sides with God, even though all men hate us, "because," as did our Lord, we "testify that the works thereof are evil."

One of our Lord's last words of commendation to His church is, "I know Thy works, and Thy labor, and Thy patience, *and how Thou canst not bear them which are evil*, and Thou hast *tried* them which say they are *apostles, and are not*, and *hast found them liars*."

We must have fellowship with Christ in this, as well

as in what seem His more gracious aspects, while we "cease not to warn every one night and day with tears."

But there are many, many thousands who have not bowed the knee to Baal, whose loyal hearts are always ready to respond to an "it is written" or a "thus saith the Lord," even though their eyes may not see clearly whither this will lead them.

To these staunch souls, who "tremble at His word," and tremble at nothing else, the time has come, to listen most attentively to those teachers whom God has raised up to expound the mysteries of His providence in history and in prophecy.

Many faithful and mighty servants of His have done this for the Church, during this century, and now conclusions are rapidly unifying, and the lights speedily focusing upon the closing days of this dispensation.

These conclusions, in their general outline, are the only logical result of faith in the Scriptures, as the Word of God, and are especially offensive to the Higher Critic, and his disciples.

Taking our stand then with the loyal side, with the great *Highest Critic*, our Lord Himself, let us look boldly whither he will lead us.

We will not let Him have occasion to address us as, "Oh, fools, and slow of heart to believe all that the prophets have spoken," while beginning at "Moses"

and all the prophets " he expounds unto us, "the things concerning Himself," but no longer the things of His humiliation, but of His Messianic Kingdom and Glory.

He will show us that all things must yet be literally fulfilled, as in the First, so in His Second coming, and that the predictions concerning the latter are vastly greater in extent and detail, in grandeur and beauty than those concerning the former.

He will show us how all the past fulfillments and wonders, are sure pledges of those to come, set, indeed, for signs for all who will believe.

He will show us that as every fulfillment in the past came on the "selfsame day" and in the exact manner as predicted, so will all those in the future, and that the *time* is as certain and fixed as is the *event*.

"As it was in the days of Noah," when that sun went down, and that evening fell, which marked the close of the one hundred and twenty years, the nightly revelry had but begun, when the awful cataclysm came and took them all away.

He will recall to us, in the one hundred and fifth Psalm, the literalness of the events in Egypt, and how the darkness, the waters turned to blood, the flies, the lice, the frogs, the hail and flaming fire, are striking object lessons, teaching of like wonders soon, and most surely, to come to pass.

He will show us also, in the next Psalm, the Israelites themselves as an object lesson, "who forgat God their Saviour, which had done great things in Egypt, wondrous things in the land of Ham, and terrible things by the Red Sea," and who yet "*believed not his word.*"

He will show us that, as when the second hand upon God's great time-piece pointed to the close of Daniel's sixty-nine weeks, He Himself appeared, as predicted, and announced "*the time is fulfilled,*" so again the mighty clock of the universe will chime the blessed hour and He will appear to claim His Bride.

Then shall we begin to see that, as not one moment earlier than the *set time*, could He begin His earthly ministry, so not one moment *later*, can He catch up his blood-bought spouse, close the church age, pour forth the final woes, wind up this dispensation in blood and darkness and fearful judgment, and then usher in the long predicted glory.

We shall also begin to see that as "there failed not of any good thing which the Lord had spoken unto the house of Israel; all came to pass," so shall all those come to pass which God hath prepared for them that love him, and hath revealed unto us by His Spirit, through His Word.

By this time we may be able to lay aside all prejudice, and proving all things, and trying the spirits

whether they be of God, listen to the newer voices that are now speaking to us of the things of the kingdom.

God is constantly giving new evidence to those who tremble at his word, that the Scriptures cannot be broken. To those who have (a childlike faith), more is given (of both faith and knowledge).

Many of us have always believed that the seven days of Genesis are literal days, *because God says so*, "for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day."

And now He has raised up a Dimbleby, and the British Chronological Association, to prove by unimpeachable mathematics that the great clock of the universe can be rolled back through all the cycles, transits, eclipses, conjunctions and dates, until it strikes the first hour of creation on *Sunday*; and that in so doing the hands of the great clock pass through every date of the Flood on the right day of the week and month and year, and that therefore the sequence of week days to the present hour has never been lost or broken.

"Blessed are they that have not seen and yet have believed."

He has given us also a Totten, much despised, indeed, and rejected of men, whose mighty and skillful labors in astronomy have supplied irrefragable mathematical proof of the Flood, of Joshua's long day, and the incident of the dial of Ahaz.

And now we have Dr. Kinnear, whose long prophetic studies, devout and prayerful spirit, wisdom and sound discretion, have enabled him to gather up and simplify all these great facts and themes, so that he can "write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it, because it will surely come; it will not tarry" Hab. ii : 2, 3.

Are these men right in *all* their conclusions?

I do not know. I only know that their feet are planted upon the rock, the infallible Word of God, and upon the promises of Him who cannot lie, and who changes not; and that their faces are set toward the glorious dawn and the rising of the sun.

So that if they still see as through a glass darkly, they are giving heed to the more sure word of prophecy that shineth in a dark place, with all the holy Apostles, Prophets and Martyrs.

Let us join them, that our Lord may not have to say to us :

"If, therefore, thou shalt not watch, I will come on thee as a thief, *and thou shalt not KNOW what hour I will come upon thee.*" Rev. iii : 3.

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A DIVE BENEATH THE SURFACE OF THINGS.

CHAPTER I.

A GLANCE AT THE WORLD OF TO-DAY—AND WHAT DOES THE FUTURE PROMISE?

The British race, including the United States of America, possesses more than one-quarter of the land surface of the world. A "little stone" in the midst of a silver sea has developed into a great mountain, having its base surrounding the globe, and its centre and apex, the "little stone;" for America is proud of, and acknowledges, her parent. The other nations are hedged within the boundaries of this race. In power, also supreme, as in position; in real civilization, in advance; in true Christianity, above all others, and, as a consequence, allowing of an individual freedom unknown in other lands; increasing in population three times as rapidly as other peoples. Without this race, to-day, practical liberty would be but an echo of the present.

The second power in freedom and development—Germany—lags a century behind in governmental law and order, for the people have only of late begun to exercise, and in a measure control, authority. Thus, their freedom develops into socialistic license.

France is republican chiefly in name, her system of

rule being that of espionage; Austria and the mass of her population are superstitious Romanists. Italy and the East do not understand liberty as we know it; while Russia is a one-man rule, in its most arbitrary and cruel form, as shown by its Siberian prisons and the Egyptian persecution of the Jews now. Turkey and the heathen world are still lower in the scale; while the governments in South America are so unstable as to be acknowledged as anarchical.

What says the 20th century Oracle? "Peace, safety; arbitration, no more war; rest; security; a new era!" Let us see how the patent facts agree with this optimism. Europe, including Russia, has in this year, 1892, 29,000,000 armed men, ready for the "inevitable conflict." (Crispi.)

Russia is constantly aggravating trouble in Bulgaria, and since Mr. Gladstone became Premier, is agitating Afghanistan and the Pamir country by her governmental press, and by armed interference and aggression.

Germany and France watch each other's movements with lynx-eyed vigilance. The Pope unites the Church with democratic France, and intends throwing his weight against the Triple Alliance when war erupts. A French General has lately interviewed the Czar.

The East is waiting, with what patience it can, the outbreak of universal hostilities. China, Japan and Corea are uneasy and fear disorder. In free America we have had a serious summer through anarchial manifestations. Ireland, under Mr. Gladstone, is preparing for renewed outrages in a new "Plan of Campaign."

Great Britain has, in the past three years, rendered

both her home and foreign coaling stations and treaty ports almost impregnable. See Imperial Defence Bill, and Report on Imperial Defences, by Sir Edward Stanhope, in the British Parliament.

The United States have, in the past three years, greatly strengthened the navy. Coast defences are being hurried, and the last Congress voted \$100,000,000 for protection of the seaboard and seaboard cities.

There is a widely expressed opinion on the Continent in favor of a "European United States," which cannot be formed without wars. Mr. Gladstone is considering the evacuation of Egypt. Morocco has become a "bone of contention."

How can the cry of peace prevent the crash of war?

The volcano is almost ready for eruption, and we finish the military outlook by quoting Von Moltke, who made the remarkable statement in the German Parliament, but a few months before his death: "That he pitied the man who gave rise to the next European contest, as it would be a war of unequalled devastation and horror." He also declared that by 1892 both Russia and France would be ready for war.

Servia has a boy for a king. Greece desires to gobble Turkey; and the latter country, during the past two years, has been massing Mohammedans from Circassia and Tartary within her borders in order to preserve "Turkey for the Turks." Palestine is becoming a Jewish colony, and Egypt is almost ready to manage her own affairs. Here we have sufficient evidence to conclude that Dame Europa will find it difficult to keep her pupils in subjection.

Does the future, then, promise peace or war? Let me quote again, from Cardinal Manning, in his address to the Jews in London, Nov. 1, 1890 :

“ As the world grows in mass, it grows in malice ; and if our forecasts are true, I might even say, forasmuch as what has been foretold is certain, the warfare of the world against all who believe in God, will grow in spread and power, for its final conflict and its final destruction.”

So much for the facts which seem to forecast war, unparalleled, in its fiendish energy and destruction. Let us now look beneath the surface of the apparent prosperity of “ our race ” to-day. Great Britain has had within her domains a vast spread of Jesuitical influence during the past twenty five years, and in two-thirds of her Irish subjects contends with rum, romanism and rebellion. The United States are now awakening to the fact that the Jesuits control Romanism here, and that a united Rome is fighting against her free institutions, especially the Public Schools.

There is the negro question in the South—a question with anarchy, among our foreign population, and a worse question of native corrupt politicians, selling the liberties of the country. There is also the settlement of the labor question ; the quietus that will have to be forced upon anarchical rings, thieving corporations and trusts which lead to anarchy, and the suppression of stock gambling and lotteries. There is the pauper immigration evil, and the vices inherent upon the excitement of dishonest business practices ; and a society, mad in pursuit of worldly pleasure. In

religious life here, as in England, we have the spectacle of expounders of the gospel of Christ fighting among themselves as to the inspiration of the Bible, although endorsed, so far as the Old Testament is concerned, by the Saviour, Peter and Paul. Destroy the first witness, and the second falls with it, for one corroborates and sustains the other. Many among the clergy deny the existence of hell and eternal death, denying thereby the words of our Lord and Master, who testifies of himself, that not only is He "The Truth," but that His words are true.

When the shepherds lead so blindly, must not the flocks fall with them into the ditch? "Works" and "a little faith, but not too much," is the order of reasoning among the secular followers of such teachers to-day. Moses and the prophets have almost vanished, but, thank God, they are to be revived.

Sermon worship, instead of service worship, appears to control our congregations.

In social life not only does the excitement called pleasure rule the day, but divorces made easy are destroying the foundation of the home life, the prop and stay which strengthens a country.

In conclusion, let me quote once more from a late article by the Rev. George C. Needham :

"But what of the present age? Is the evil of to-day less intense than formerly? Is there less crime? Is life more sacred, and is there greater antipathy to bloodshed? What are the characteristic sins of our day? Have we not avarice with its greedy grasp; with its iron heel grinding the face of the poor; with its con-

scienceless monopolies and heartless corporations? Have we not lust with its corrupted passions, its foul revellings, its indescribable uncleannesses, its devilish inventiveness and indulgence? Have we not lawlessness, with its murderous horde of assassins pouring out the blood of the innocent? Is not our commerce debased and degraded? Are not parents lax in discipline, and children disobedient to parents? Is not Sabbath desecration on the increase? Is there not a multiplication of Sunday newspapers and Sunday excursions and Sunday pleasures and Sunday trade? Are there less suicides and villainies of every sort?

“We have become inured to diabolical deeds, and regard them as vulgar, and as marks of low breeding.

“But what of the refined rascals, the educated swindlers, the polite gamblers, the licentiously bad and indecently bold rakes and rascals of aristocratic parentage?

“And what of the drink curse, with its attendant evils of immorality, idiocy, pauperism and disease?”

Here is indeed an awful picture; but consider, is it true?

And if it be true of that non-religious mass of our populations to-day, and British speaking countries, where light, freedom and Christianity rear their highest crest, what must be the condition of society, religion and morals in countries not so blessed?

Is it true? and if so, after a dive beneath the smooth exterior, has not the time arrived when every thoughtful man and woman in the race must rise and act, to

fight and subdue the powers of evil that present themselves in such overwhelming array? Away with self, and in our God-blessed race, let gratitude be shown to Him by never ending resolution to banish from our realm at least the demons that confront us!

Britons, Americans, arise, and crush the serpent before he swallows thee! Open the book of God; read, mark, learn, and believe. Then act.

CHAPTER II.

THE FALLING AWAY PREVIOUS TO CHRIST'S COMING—HOW THE WORLD TO-DAY IS FULFILLING GOD'S PROPHECY.

The Old Testament contains the laws, manners, customs and religion ; chiefly of God's own people ; the Twelve Tribes of Israel : as well as their history under Moses and the judges, under the three kings, Saul, David and Solomon, who ruled over the whole Twelve Tribes ; and afterward, their story as divided monarchies ; Judah, Benjamin and Levi forming the whole kingdom, or House of Judah ; and the Ten Tribes (including Manasseh) making another compact, yet separate kingdom, of the same race, called the Kingdom of Israel ; All Israel ; the House of Isaac ; Ephraim, etc. The Old Testament also contains prophecies concerning the whole Twelve Tribes ; prophecies to Judah alone ; to Jerusalem alone ; and to the Ten Tribes, or House of Israel, alone.

These distinctive prophecies have only been clearly set forth, during the past twenty years, by one or two leading spirits, followed by a class of students, partly Biblical, partly historical ; who most ably demonstrate by the application of prophecy, confirmed by the voice of history, that while Judah was to be scattered north, south, east and west, under the curses foretold by

Moses and the prophets; the Kingdom of Israel was to be dispersed and also punished, by banishment from Palestine, and by losing their identity and a knowledge of their forefathers; yet, as "Christ came to his own," Judah, who rejected him, he tells his apostles to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the 'House of Israel'"; otherwise the Ten Tribes, who, according to Josephus, Ant. Chap. v., are thus described in that era: "There are only two tribes subject to the Romans, while the Ten Tribes are a vast multitude on the other side of the Euphrates, not to be estimated by numbers."

At that time, they had not all lost a knowledge of their identity, but had been divorced from Palestine for 690 years, and were lost to God's favor, to which they were about to be restored by their acceptance of Christ. From this day forward, they were to begin to inherit the promises of dominion, strength, settlement in a land separated from others; in Yaii Yaiim, or the Western, or British Isles; and thence, to grow from this "stone," parted from the mountain of the continent; into a great power, the head, and not the tail of the nations; the fifth material kingdom of Daniel; possessing all the material promises to Abraham, Isaac and Jacob, and to the two sons of Joseph, Ephraim and Manasseh. Also, to show forth God's praise; to possess the coasts of the earth; the heathen for their inheritance. To be a nation, and a company of nations, and have one great people cut adrift from them.

To consider themselves peculiarly blessed and favored; to be unconquerable; and to fulfil the prophecy in the song of Moses, where he exclaims: "When the most high, divided to the nations their inheritance, when he separated the sons of Adam, he set their bounds, according to the numbers of the children of Israel." Any reader of my first chapter may easily see for himself that Great Britain and her colonies, with the United States of America to-day, answer perfectly to the prophecies given above. When the disciples spread abroad upon their mission they went to the very regions upon the other side of the Euphrates, spoken of by Josephus as the home in that day of the Ten Tribes; and Peter and James both write their epistles to the stock of Israel, including also Jews, who did not reside in Palestine.

From the very promises given to Israel (not Judah) by the patriarchs and prophets, she was to be the home of enlightenment, true religion and liberty. As Paul stated, the promised seed had come, to receive the promises given to Abraham, Isaac and Jacob; therefore, the law had to give way to the dispensation of faith by grace, or free gift, through the sacrifice of our Saviour, to give eternal life to fallen man.

A future article will endeavor to exhibit conclusively that the British race are the descendants of this ancient kingdom of Israel. A speaker in the Presbyterian convention, held in New York two or three years ago, testified, without being aware of its truth, that "our race" held to-day the same position toward the other nations that Israel of old presented then.

According to the few points advanced, it may seem probable that we are Israel. Having reached this plenitude of power, what next occurs? Possessing the strong places and ports all around the world, as Great Britain and America do, what happens?

In the very "last days" (Isaiah xxvi.) at the time of the resurrection of the dead, God says to Israel: "Thy dead men shall live, with my dead body shall they arise."

And at once continues:

"Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place, to punish the nations of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Here is a picture of Israel (Britain and America) defending their ports just previous to a time of universal turmoil and war among the Gentiles. As shown in Chapter I., both Great Britain and America are to-day doing this very thing; fulfilling the prophecy made to Israel, that at that time, she should enter into her chambers, hiding herself within them, so that access to her countries could not be attained by an enemy. Our race being Israel, and having thus unconsciously acted in accordance with divine forecast, the Gentile or outside nations must necessarily at this same period be acting as God's messengers, predicted of them.

The third chapter of Joel is clearly a statement of the "day of the Lord," when he shall plead with all nations, who are gathered against Jerusalem.

In verses nine and ten, God says: "Proclaim ye this, among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning hooks into spears; let the weak say 'I am strong.'"

Russia is considered to be verging upon bankruptcy. Germany can scarcely further enlarge her army; and both Italy and Austria have said that they must either fight or disarm by 1892; for they have almost exhausted their resources. A wonderful and clear exposition of Joel. Again in the 24th chapter of Matthew our Saviour says, speaking of the things that are to precede his coming, and the end of the age: "This generation shall not pass away until all these things be fulfilled." The word "This," beginning the sentence, should be "That," as shown by Prof. W. I. Knapp, of Yale, in Frank Leslie's Weekly for June, 1891, as well as latterly by other prophetic writers.

Then what things were to happen in "that generation"? Why, all the things related after verse three of the chapter; and according to the Saviour *within* the generation. A generation of Scripture is the years of a man's life, and the Bible states, they shall be three score years and ten—seventy years; therefore during the seventy years previous to his coming, all the things spoken of were to be fulfilled. Prof. Totten of Yale has lately shown that "that generation" extends from 1829 A. D. to 1899 A. D. In the present chapter we are simply discussing the wars of the "last days." How does the chapter express the wars of "that generation?"

Verse 6—"And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet." For thirty-six years, we have had wars and rumors of wars, almost constantly, and to-day the rumors continue with increasing intensity.

Verse 7—"For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places."

Are we not to-day, according to Von Moltke and other observers, upon the verge of wars of unparalleled ferocity and magnitude? Therefore the second stage predicted of "that generation," is near.

Verse 8—"All these are the beginning of sorrows."

Verse 12—"And because iniquity shall abound the love of many shall wax cold."

This is after the great wars spoken of.

What is the state of Continental Europe and the East to-day? A mixture of anarchy and monarchy, Roman superstition and Mohammedan error, infidelity and philosophic doubt. These combinations as they now stand threaten dissolution to all that is right and good and pure, in a state of peace.

Who can tell how love to truth will wax cold, when a mighty war shall have let loose all the passions of power, license, superstition and unbelief as it most assuredly must and will, illustrating the gloomy outlook of Cardinal Manning a year ago? The abomination of desolation standing in the holy place; the time of great tribulation such as was not since the beginning of the world to this time, the writer also believes, will

take place at the very end of this generation ; but the subject, together with the present return of the Jews to Palestine and the prophetic combinations of Gentile powers in the near future, requires one or two chapters to expound clearly. Enough, however, has been written to draw attention to the likeness between the "last days" of the Bible and the secular military aspect of the world today.

Let us examine Holy Writ as to the social and religious bearing of the world, in the "last days."

Compare Chapter 1, 2 Tim. iii. 1-7: "This know also that in the last days perilous times shall come." "For men shall be lovers of their own selves, covetous"—a moneyed age! "Boasters"—a love of notoriety. "Proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors; heady"; (no better expression could be found for this age of wonderful reason!) "highminded," looking down on others to-day in the worst form of aristocracy—that of money; "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such, turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth." A most graphic description of the errors of Theosophy, Christian Science, esoteric Buddhism, etc. They teach no real truths.

So much for the general characteristics of men in

the "last days." Now look at law-breaking corporations, trusts, lotteries, rings, and all forms of stock gambling.

James v. 1-6: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped treasures together, for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth. And the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

If these verses do not speak of to-day, with the rich becoming richer, by dishonest methods; and the poor poorer, to what age do they belong? The vast fortunes of to-day, used as they chiefly are—I thank God for some exceptions—are a menace to widespread and equalized prosperity, as well as an exciting cause of jealousy and cupidity among the working classes, particularly when they realize how many such fortunes are made; therefore, to a growing hatred of the rich and powerful class; and a cry, becoming louder and louder, "We must combine as one man, in order to obtain just recompense, and a fair working-day." It is a common remark and an accepted truth to-day, that the rich criminal frequently escapes, where the poorer one has not even a chance of doing so. Does not such justice cry to Heaven?

In 2 Thessalonians, ii. Paul, referring to the second coming of Christ, says in verse 3. "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"; Antichrist. Have we to-day a falling away in faith, and is such falling away a denial of the Saviour's atonement, or of God the Father himself? Witness, infidelity, agnosticism, spiritualism, which does away with the atonement; esoteric Buddhism, Mormonism, anarchism, socialism, communism; no God in business transactions; desecration of the Sabbath; a fine church service to "draw" congregations; and, worst of all, the clergy fighting over the inspiration of both the Old and New Testaments.

In Jeremiah xxiii., speaking of the latter days, verses 1 and 2, God exclaims: "Woe be unto the pastors that destroy and scatter the sheep of my pasture. Therefore, thus saith the Lord God of Israel, against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them; behold I will visit upon you the evil of your doings, saith the Lord."

The 34th chapter of Ezekiel, devoted to an exposition of the millennium, speaks still more decidedly against the worldly clergy of the "last days."

In Isaiah lvi., a chapter relating to the same time in earth's history, it says of Israel: "His watchmen are blind; they are all ignorant; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which never can have enough, and they are shepherds that

cannot understand ; they all look to their own way, every one for *his gain from his quarter*." That the laity should deny truth is sufficiently alarming ; but when worldly-minded shepherds lead the way in a worship of mammon, what hope is there for the sheep ?

In John x. Christ says, " Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and robber." " Verily, verily, I say unto you, I am the door."

I will conclude by a quotation from Prof. C. A. L. Totten's work, called " Joshua's Long Day and the Dial of Ahaz," page 222, and leave it to the reader to decide if the application be true to the church of to-day :

" The closing epistle of Christ to the 'Seven Churches' is directed to Laodicea. It corresponds to the times of Jewish pharisaism, and sets forth the state of the Protestant nations at the Lord's return, when there will be little or no true faith left on the earth. The missionary zeal of the church of Philadelphia, which at one time inflamed the whole mass of reformed Christianity, will have subsided into lukewarmness. The whole area will be Christian, and pride itself on its profession. A high standard of morality, an upright life, a conservative creed, will be never so popular.

" There will be no open enemy of Christ, as in Philadelphia, no outspoken infidel ; only pharisaism, and lukewarmness, only the happy medium between impiety and pietism.

"There will be a little faith, but not too much ; a profession of orthodox principles, confined within wise limits. There will be some fear of God, but much fear of men ; great respect for the Bible, but enough good sense to keep men from viewing its doctrines, its precepts and its denunciations in a serious light ; society wholly given to the acquisition of temporal blessings, and yet diligent enough in public worship, not to doubt the pardoning mercy of God. They will consider themselves very rich in spiritual life, they will even have need of nothing. But the Lord will vomit lukewarm Laodicea from his mouth."

In this sad picture of to-day, written thirty years ago, there is a redeeming clause. Christ speaks to even this church in love : "I would thou wert cold or hot. Be zealous, therefore, and repent."

"He offers her a collyrium, that she may open her eyes to her wretched state ; the white raiment of his righteousness ; that the shame of her nakedness may not appear ; and that he who in the universal apathy perseveres in faith to the end will receive the highest honor of all the faithful ; and shall sit down with Jesus on his throne."

Is the picture presented in this paper spread upon earth's canvas to-day ? If so, then, men of Israel and women of Israel, search the Scriptures and "take heed unto prophecy as a light in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter i. 19.)

In the midst of confusion, unrest, uncertainty and fear of what is coming upon the world, Bible prophecy

alone clears away the veil and renders to the sight a nearing inky night, beyond which stands forth a shining sun of righteousness upon a thousand years of peace, and right, and truth. (Rev. xx. 4, 6.)

CHAPTER III.

CONFLICT OF NATIONS—APPROACHING ERECTION OF DANIEL'S KINGDOM.

Until within a short period, the universal claim has been advanced that all future wars would be settled by arbitration, and that man is about to enter upon a wonderful era of peace and prosperity, by the universal spread of "goodwill to men" throughout the civilized world. The pessimist has been looked upon as a crank, while the optimist has sailed upon a sea which has reflected rainbow colors.

How does the present outlook demonstrate, rest, safety and arbitration?

Look at free America. Ruled to-day by an association of wealthy railroad corporations, and iniquitous business combines—a Plutocracy having been substituted for a Democracy. The country is at last awakening to the fact that the liberties of the whole nation are being imperilled by a corrupt government, used as a tool by corrupt and anarchical corporations.

Anarchy has been introduced by the ruling powers, so that it is not to be wondered at that a spirit of lawlessness should manifest itself among the laboring classes. Therefore, the situation in this country to-day is grave in the extreme.

England's position and dangers have been mentioned in my first chapter.

European Russia is in the throes of famine and cholera, which latter now threatens this country, and has already spread over Europe.

/ All of Europe and the East are uneasy, and dreading the coming storm. South America is anarchical from North to South. Sun spots, signs in the moon, stars and heavens, together with earthquakes, floods, disasters, suicides, frightful crimes, volcanic eruptions and pestilence ; changes of climate, with extraordinary extremes of heat and cold all over the earth testify to the fact that the "whole creation is groaning" in expectation of a time of universal trouble and disorder.

Instead, then, of peace and safety, behold an angry multitude, and a world in arms !

The whole of the known world to day is prepared for the second great military explosion spoken of by the Saviour when he said : " Nation shall rise against nation and kingdom against kingdom, in that generation," the one which is to terminate in his own second advent, as testified to by the rest of the chapter, and Matthew twenty-fifth as well.

Never before in man's history since the flood, except in " this generation," have all the nations of the globe been searched out and known to their fellow-men ; and never before have we seen at one time every race on the planet in a condition of instability and anticipated upheaval by a flood of wide, extended, and disastrous war.

(Independent of prophecy, this aspect of affairs is most startling and unprecedented ; but when we con-

sider that prophecy emphatically declares this to be the condition of "the tribes of the earth" in the "last days," with a time of unparelled tribulation, such as never was before, and never shall be again, should not Christians, at least, be alive and alert, and on the watch night and day, to search and see, if to-day be not that time, when they "are to lift up their heads, because their redemption draweth nigh;" the head of the serpent to be crushed by the "Lion of the tribe of Judah;" and the "Lamb slain from the foundation of the world," to be revealed in his transfigured glory?

The Book of Daniel opens to us a concise history of four great earth kingdoms, beginning with Babylon and ending with Rome; in the vision of a great image seen by Nebuchadnezzar, and the vision of four beasts beheld by Daniel. Both visions tell of a fifth kingdom, which the Lord of Heaven shall set up as an everlasting one, at the final division of the last or Roman Empire into ten plain divisions, illustrated by the ten toes in the king's dream, and by the ten horns in Daniel's.

These kingdoms have never yet been set up, because their leader, the "little horn" of Daniel, synonymous with the Beast of Revelation and the "Wicked One" of Second Thessalonians, is to be destroyed by the Prince of Princes in Daniel; by the brightness of His coming in Thessalonians; and by the King of Kings and Lord of Lords of Revelation. The "beasts" of the Apocalypse and the "little horn" (one and the same power) of Daniel, reign over the "ten toed" and "ten horned" kingdoms.

Again, those ten toes of Daniel's prophecy were to

be partly strong and partly broken, part of iron and part of clay. Until such a compound of power appeared in the old Roman Empire, this aggregation into ten well defined and not to be mistaken kingdoms; united, yet separate; powerful, yet unstable; strong, but elementally weak; could not arise. But when such a manifestation does become evident, then, most assuredly, was that dominion to be formed into ten kingdoms, neither more or less.

Have we in this present year, 1892, any such state visible in the kingdoms composing the old eastern and western Roman Empires?

Yes, we have.

Thrones are tottering, while democracies, so-called, are arising. Fear in the palace, hope of license in the hut. Anarchy and monarchy now face each other among the Continental powers, and in those of the East, as well as anarchy and what is called Republicanism in the South American States.

/ I wonder if it ever glides across the mental vision of an American, when he throws up his hat for joy, if informed of the formation of a new republic in Brazil or in Chile, or even in France, to think of the views of liberty held by masses of people who have been bound down for centuries by the iron rule of kingly power or priestly usurpation of their rights? *Free?* Accustomed to obey through fear; ignorant, superstitious, uncontrolled in passion when aroused, what hope is there of what an American would recognize as law and order when such a populace have votes in governmental rule?

Does he ever consider that it was the "best brains"

in the American colonies who labored and brought forth American liberty, law and order? And that the people acquiesced, as they slowly perceived the grand depth and equalizing potentiality of the constitution? The people did not form the American constitution, but the leading men of that day, and then the people agreed. Why? Because this people from time immemorial had been accustomed to fight for and claim individual liberty. They were, and have been, accustomed to strike blows at kingly and priestly tyranny for centuries. That is why the American republic sprang into birth; nevertheless with them it was the "great brains" of the country who led the way.

Even with the example of the British and American constitutions and liberties, bringing unbounded prosperity and headship to the two branches of the same race, in how great a degree have the other nations imitated their action? In so small a measure, that there is no real liberty on the globe to-day except among "Our Race."

Then what form of government may we expect when the masses rule in other nationalities?

Certainly that of clay; for if they are ignorant, superstitious, suspicious and uncontrolled in character, what can we anticipate but dissension and uproar? What was the end of the French republic of '93? First a dictator, next an emperor, and a more iron form of rule than ever.

And so it is predicted of the "last days" just previous to the coming of our Lord: that "clay" shall mingle with the "iron" of Eastern and Western Rome;

that ten kings shall first arise there. Next, ten red republics, giving their strength and power to Rome (Rev. xvii. 13, 18), seated on her seven hills ; and lastly, ten rulers ; themselves ruled over by the beast of Revelation, or Antichrist, or the "little horn" of Daniel, who is to "stand up against the Prince of Princes, but he shall be broken without hand" (Daniel viii. 25.) "His body destroyed and given to the burning flame." (Daniel vii. 11.)

Anarchy and monarchy mingled, as shown by the name of the ruler—"That Wicked One," or Ho Anomos, synonymous with another Greek term, Ho Anarchos. The Anarchist !

In the second form of government referred to, where the woman "sits upon the scarlet-colored beast," having seven heads and ten horns, John is told in verses twelve and thirteen of the 17th chapter of Revelations :

"And the ten horns which thou sawest are ten kings. These have one mind, and shall give their power and strength unto the beast." But later he continues : "And the ten horns which thou sawest upon the beast shall hate the whore, and shall make her desolate and naked," etc.

And to complete the certainty of the identity of the whore, the last verse adds : "And the woman which thou sawest is that great city which reigneth over the kings of the earth." This city was in John's day, the City of Rome.

Thus, a large number of prophetic writers hold to-day, that out of the next great European war will

arise the ten kingdoms of Daniel, and the ten kingdoms of Revelations.

Because all nations are in a condition of upheaval and preparation for war, in a time when "knowledge is increased and men are running to and fro on the earth."

Because Rome is uniting with democracies to prepare for her final rise, followed by her complete overthrow;" for she is the "false prophet" who does miracles before the "beast," as well as the "woman" of Revelation, xvii. 4, and she is destroyed by the visible coming of our Lord; also

Because Rome was to have eight heads. Six of which have already appeared. According to Revelation, out of the seventh, was to come the eighth, and the eighth and last is the beast, whose body is to be given to the burning flame. This headship will be fully explained in an article on The Antichrist.

Because the "falling away" of Thessalonians, which was to take place before the man of sin was manifested, is now taking place in religious, political, social and financial life, as demonstrated, firstly, by infidelity, anarchy, Mammonism, Jesuitry, the higher criticism of the Bible, Spiritualism, theosophy, and Esoteric Buddhism, the last three of which claim intercourse with the next world, and deny the vicarious atonement. Their followers in Christian countries are numbered by many millions, and are daily increasing. Secondly, the political life of to-day is acknowledged to be so corrupt that all men in it are suspected of dishonesty, and but one in a thousand has no slur upon his reputa-

tion. Thirdly, the social aspect has been given in the previous chapter. And fourthly, business success of this era comes to the sharpest, and not to the most honest man.

Again, because the "signs of the times" which were to precede immediately the second advent of our Lord are here, the above being some of them. Once more, because all profound observers during the past century, as well as prophetic scholars of the deepest research, pronounce the termination of this century to be the crisis of the world's history.

And lastly, those students who have given their attention to Bible chronology, unanimously voice the cry that the beginning of the 20th century is the "time of the end" and the entrance to the millenium. Prof. Totten, of Yale, and Mr. Baxter, of England, pronounce the time of the second coming in 1899 and 1901 respectively, while independent of either of these writers, at a prophetic conference held in London last year, consisting of a large number of bishops and clergy, it was promulgated as their unanimous conviction that the second coming of the Lord would probably take place very soon.

The writer believes that Prof. Totten's chronology is the true one, for a number of reasons, which will appear in a future article.

CHAPTER IV.

THE LOST TEN TRIBES AND BRITISH RACE ONE PEOPLE —AMERICANS AND ENGLISH THE MAJOR PART OF GOD'S CHOSEN PEOPLE.

The question of the identity of the British race and British stock with the ancient "kingdom of Israel" or "The Lost Ten Tribes" has been a mooted one for twenty years, and is now accepted as true by large numbers of our people.

The view is held to be proven by Bible identities taken from the prophets, corroborative secular history ; manners, laws, customs, weights and measures, and similarity of construction of language.

First, then, the Jew is an Israelite ; but the Israelites of the other tribes are not Jews. The kingdom, or house of Israel, was quite distinct from David's time, from the house or kingdom of Judah, and was called "Israel," "All Israel," "Ephraim," "The House of Isaac." From David's day onward, the prophets, when speaking of Israel, with a few exceptions, meant the Ten Tribes ; when speaking of Judah and Jerusalem, they meant Judah or the Jews only.

1 Kings viii. 25, 1 Chron. xxii. 10, 1 Kings ix. 5 ; 2 Chron. xiii. 5, xxi. 7. These show perpetuity of the throne over Israel ; and not Judah.

David's throne was promised perpetuity over Israel

alone, not over Judah. Judah's sceptre was never to depart from over "Israel," and Israel alone, was called "The Kingdom."

1 Kings ii. 11-13 ; 1 Kings xiv. 11-16, etc., demonstrate that the Ten Tribes of Israel were alone called "The Kingdom." They were the larger proportion of the Chosen Race, and from the time of David forward, the prophecies to Israel are distinct from, and entirely opposed to, those of Judah, until "He come whose right it is, to Shiloh"; when the two kingdoms are to become one, upon the mountains of Palestine forever.—(Ezekiel xxxvi. and xxxvii.)

The promises given to Abraham, Isaac and Jacob ; the prophecies of dominion and strength, through Jacob to Ephraim and Manasseh ; those of the same order through Moses and the Prophet Balaam, would all seem to point to their fulfilment in the larger nationality—viz., "The Kingdom," or the Ten Tribes—and not to their realization in the single tribe of Judah.

To Abraham, Isaac and Jacob it was promised that their seed should be a "multitude of nations," as the sand of the sea shore in number, and as the "stars of heaven." They were also to spread abroad to the East and West, the North and the South. To Ephraim and Manasseh, the two sons of Joseph, it was said : "The elder shall be a great people, but his younger brother shall be multitude, or 'company of nations ;'" and that they should possess the riches of, and in, the earth, and push the nations to the ends of the earth. "Their horns are like the horns of unicorns." Moses

and Balaam, both say that "Israel" shall dwell in safety alone.

Balaam also beholds his strength as that of the unicorn, and as an old lion, a great lion, and as a young lion; and that out of Jacob shall come, "He that shall have dominion—the Messiah!" The Jews claimed "Jacob" as their father. The Ten tribes always referred to "Isaac." "His kingdom (Israel) shall be exalted and higher than Agag."

These promises and prophecies have never been fulfilled in the history of the Jews, because they were not promised to Judah, but to Ephraim—Israel and Manasseh? Where are the Ten Tribes, or Ephraim—Israel and Manasseh! It is true, that Great Britain and her colonies are a "company of nations," and have the Lion and the Unicorn as their national ensigns; that America is "a great people;" that they possess one-quarter of the land surface of the earth; that they are pushing the nations to the ends of the earth; that they dwell alone in safety compared to other races; that their seed is quadrupling in numbers, while other nations are not doubling in the same period, and they are the ruling race of the world to-day. They also possess the riches of, and in, the earth; in greater variety and more inexhaustible resource than any other power or powers.

Here, then, are identities fulfilled concerning the most ancient Biblical prophecies to "Israel." Let us continue down the centuries: I have shown that David's throne was promised perpetuity only over "The Kingdom," Israel; not over Judah.

The next point is, to show that "Israel" was to be removed from Palestine, and where?

In 2 Sam. vii. 10, the Prophet Nathan tells David from Jehovah that, "Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place their own and move no more; neither shall the children of wickedness afflict them any more, as aforetime." Other prophecies respecting their removal are too numerous to place in a concise article. The locality, then, is, according to Isaiah xxiv. 15, where Israel is told to "glorify ye Jehovah by Urim, the name of the Lord God of Israel," in the "Islands of the West," or mih-ia, or Yaii-yaiim, or British Isles; as every modern educated Jew speaks of Great Britain to-day; at least so said the rabbi of Cologne to the late Rev. F. R. A. Glover, who wrote the work called "England, the Remnant of Judah and the Israel of Ephraim."

Here is a decisive reference to the worship by Urim, of Israel's God in "The British Isles."

Further, "To the islands will he repay recompense, so shall they fear the name of the Lord from the West" (Isa. lix. 19). "Go and proclaim these words toward the North and say, Return, thou backsliding Israel."

In reference to the return of Israel and Judah together, God says they, shall come together out of the north (Jer. lii. 18). Thus Israel goes to islands "afar off," and returns thence bringing Judah (see Isaiah, chapter xvii.) from Yaii Yaiim—"the British Isles." "I will gather thee from the

west" (Isa. xliii. 5). In Ezekiel xvii. the story is related of a "tender twig" taken from the highest branch of the "high cedar," which was set and planted in a "land of traffic," in a "city of merchants," by "great waters," "upon a mountain high and eminent." "In the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing, in the shadow of the branches thereof, shall they dwell."

The history of Ireland shows that Ulster was settled by the Tuatha de Danna, or Tribe of Dan, and that Jeremiah, or a great Hebrew prophet, married a Hebrew princess to a king of Ireland, whose direct descendant is her most gracious majesty Queen Victoria. Thus Jeremiah "builded and planted" the throne of David, by a "tender twig" in "the mountain of Israel," or "the islands of the west," over first, the tribe of Dan, and ultimately over "the kingdom," or "Israel," dwelling "safely alone." The fact that Dan had ships was first mentioned by Deborah, the prophetess, on an invasion of Palestine, where she asks, "Why did Dan remain in ships?" Dan is also mentioned as going with Javan "to and fro in the fairs of Tyre."

The first mention of a marine, by Dan, was a hundred years before the Trojan war, 1,300 B. C. The learned ethnologist, Dr. Latham, in his "Ethnology of Europe," page 159, states, that in his opinion, the eponymus of the "Argive Danai" was no other than that Israelitish tribe of Dan. Where the Phœnicians sailed, there Dan journeyed also; and there is little

doubt, during the Assyrian wars with Israel, the main portion of Dan left Palestine and settled the north of Ireland, for it is about 770 B. C., according to "Oxonian" (Israel's Wanderings), that Irish history points to the arrival of the "Tuatha de Danna;" the very period when "Israel," or the Ten Tribes, began to be deported into the "Cities of the Medes," to the southwest of the Caspian sea.

Jeremiah had with him, we are told, the two daughters of Zedekiah, and went into Egypt after the Babylonian captivity of the Jews. We have a mention of his return to Judea, and there Biblical history ceases. According to the accepted chronology, the Babylonian captivity took place 588 B. C. Remember, then, the "tender twig" and Jeremiah's commission "to build and to plant."

Irish history has it that about 580 B. C. a great prophet, by the name of Ollam Fola, arrived at the court of Eochiad, king of the Tuatha de Danna, having with him a beautiful princess from the East by the name of "Tea Tephi;" carrying also a remarkable stone and a standard, which was a rampant lion. This standard was the standard of Judah; it is now the standard of Great Britain. Tephi is a Hebrew word, meaning "all that is beautiful among women." "Ollam" has the Hebrew definition of "holder of secrets," "folá" means "revealer" in Celtic. The name therefore signifies a prophet.

He was accompanied by a man named Simon Brech, —Baruch was always with Jeremiah. Lothair Croffin, the capital of Ireland, was changed then in name to

Tara. "Taura" means the law of the two tables. This prophet established the Mull Ollamin, or school of the prophets. The princess was crowned on the stone "Lia Fail" and married to Eochiad. Fail is a Hebrew word meaning "wonderful," one of the names of Jehovah. Lia means a stone. This stone was carried to Scotland (then Scotia Minor), placed ultimately in Scone Abbey, where it remained until carried into England by Edward I., and fixed finally beneath the coronation chair in Westminster Abbey.

Dean Stanley says of this stone, that "it has an undoubted history of 2,400 years, and is the one primeval monument which binds the whole empire together." It has always been known by the London populace as "Jacob's Pillow," the stone on which he laid his head at Luz, and which was always kept in the temple at Jerusalem up to the time of the Babylonian captivity of the Jews and Benjamin.

Here we have, then, a Hebrew princess from whom Queen Victoria is descended; a Hebrew prophet; Tara, or Taura, a stone with a Hebrew signification of Jehovah; another Hebrew prophet, a school of the prophets; the standard of Judah and other Hebrew words, such as "Jodan Moran," the Lord our Righteousness!—all introduced into Ireland, over which in 580 B. C. Dan had supreme possession.

Then and now, called by the Hebrews the "Isles of the West," and the "tender twig of the high cedar" planted in "the mountain of the height of Israel" over a portion of Israel (Dan), joined later on by the other tribes, and ruled over to-day by a descendant of David;

thus making it fact, in this "latter day," that David never has ceased to have a representative upon his throne over "The kingdom," or "Israel," or "The Lost Ten Tribes," or Yaii Yaiim, or "The British Isles."

CHAPTER V.

IDENTITY OF OUR RACE WITH THE LOST TRIBES— SACRED AND PROFANE HISTORY THAT SUPPORTS THIS CLAIM.

We now return to the history of the lost Ten Tribes of Israel, with whom was a portion of Dan in the North. They were all taken into captivity by the kings of Assyria between 760 and 690 B. C., and deported into the "Cities of the Medes" (2 Kings xvii. 6) and to Hala, Habor and Hara by the river Gozen, in a region to the southwest of the Caspian sea. Scripture states that they never returned, but that the king of Assyria took men from the cities of Babylon and placed them in Palestine in their stead. A few of these people are living in that land to-day and are called Samaritans.

Josephus, who wrote in the first century, says:

"But, then, the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude not to be estimated by numbers."

Known in our own era, A. D., then, as a great and separate nation from the Jews, Sharon Turner traces the ancestors of the Anglo-Saxons, Scotch, Danes, Normans, etc., to Media, the very region where the

Ten Tribes were taken into captivity, and gives the testimonies of Homer and Herodotus, that this country was not their birthplace ; also finds them there in the eighth century B. C., which is the very time of their captivity by the Assyrians. Herodotus states that the Scythian race were first small in numbers and power, dwelling to the south of the Araxes, a river flowing into the Caspian sea, but they gradually attain great power, and spread up through the Crimea to the "Kimmerian land."

This Kimmerian land was directly north of the Danube and the river Sereth, which flowed into it. Now hear the words of Esdras (2 Esdras xiii. 40 to 46):

"Those are the ten tribes which were carried away out of their own land in the time of Osea the king, whom Shalmanazar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land.

"But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land.

"And they entered into the Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over.

"For through that country there was a great way to go, namely, of a year and a half. And the same region is called Arsareth. Then dwelt they there until the 'latter time.' "

If you will look at ancient maps, you will find that this country of "Arsareth" is precisely the same as the Kimmerian land."

The narrow passages of the Euphrates are just south of the "Araxes." Thus we have Herodotus vouching for the fact that our Scythian ancestors began to spread from south of the Araxes, settling in Southern Russia and the "Kimmerian land ; " while Esdras shows that the Ten Tribes started from the same region, and settled the same country, dwelling there till the "latter time." Another writer, whose work I have not by me, gives clear evidence that these migrations took place about 650 B. C. Therefore the Scythians of Herodotus, and the Israelites of Esdras, were one and the same people.

All of the best historians of the Anglo-Saxon race trace British ancestry from this very region ; and "Du Chaillu" is the last to come forward with his evidence. Then we have in the Bible the statement that Israel is to dwell in "Yaii Yaiim," or the "British Isles," with a descendant of David ruling over them "until He come, whose right it is to Shiloh !" In a concise article I am not able to put in one-hundredth part of the historical evidence, but the outline I have given, is, I hope, sufficient to draw the attention of our brethren of Judah to the study of the subject.

Some of the Bible identities have been presented. Here are others : Israel to be called by another name (Isa. lxxv. 15). Not to find her paths (Hosea ii. 6), etc. To speak another language (Isa. xxvii. 11). Increase of seed (Hosea 10), and other references. "They

shall increase as they have increased." The islands too small for them. Isa. xlix. 19: "After thou hast lost the other (America) thy people shall still say, Give me room that I may dwell." To possess the coasts of the earth in all zones. Moses says: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people (nations) according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot (girdle, bandcord, measuring line, outside circle) of his inheritance." (Deut. xxxii. 7-9.) One nation separate from her, Manasseh, was to be a great people, represented by America. "To push the people to the ends of the earth" (Deut. xxxiii., Psalm xlv. 11). The Canaanites to be snares and traps and scourges in your sides (Jos. xxiii. 13, Numbers xxxiii. 55).

The southwestern or national Irish claim to be Phœnicians, and the Phœnicians were Canaanites (see Maclear's "History of the Old Testament"). They certainly are "scourges" to Israel, Britain and America.

Israel was to be "many days" without a king and without a prince (Hosea iii.) just as the Scythian race was. They were to lend money to other races, but not to borrow from them! To loose the prisoner from his chains and set the captive free; free the slaves. To possess the strong places of the earth—Gibraltar, Malta, Jamaica, Cape of Good Hope, Bombay, Calcutta, Hong Kong, etc.

To show forth God's praise—missionary effort. To

be higher than all other nations, and to be praised by them, as well as envied (see Victor Hugo on England, Napoleon I., and a host of foreign writers).

All these identities are true of Great Britain, America, and the colonies, and a host of others. Judah was to be known by the "show of her countenance" (Isa. iii.), but not Israel. "Ye shall keep the Sabbath." "A sign between me and the children of Israel forever" (Ex. xxxi. 14-18).

All Anglo-Saxon historians say that Angles, Saxons, Danes, Normans, Scots, North of Ireland Irish, Jutes and Welsh (ancient Britons) were of the same stock. Here we have, then, proof by identity and through secular history that we are the people of Israel.

To continue with the identity: That of "weights and measures" may be found in "Lost Israel discovered by still retaining the old standard of weights and measures," by Piazzzi Smith. R. Govett has written a valuable work entitled "English Derived from Hebrew." A celebrated Hebrew scholar has said: "If you wish to study Hebrew, learn Welsh first," and a writer in the "Messenger," an English periodical devoted to this subject, has shown that the *construction* of English and Hebrew are alike. This is the most convincing proof of origin, according to philologists of to-day.

Further evidence of language shows that Cornish and the old tongue of Devon were partly Hebrew. Evidences of proper names in Great Britain, America and colonies alone, which are Hebrew.

Mr. Wilson, in "Our Israelitish Origin," has devoted 57 pages to the demonstration of the similarity of

Anglo-Saxon laws and customs to Israelitish. A few of them are: Courage, respect for women, marriage ceremonies, relation of parent to child, avenging of blood, elective government, common law and national chronicles, use of the bow, form of battle, use of the ensigns.

Building and arrangement of our national churches, our Israelitish days, weeks and festivals, divisions of time in our three grand convocations: In Easter, or Passover; Whitsuntide, or the Hebrew Pentecost, and the Wintenagemote, or Feast of Tabernacles, and a great number of other points.

CHAPTER VI.

JUDAH'S FINAL RETURN—THE JEWS SOON TO BE DECEIVED BY THE ANTICHRIST.

In the year 3306 A. M. or 690 B. C., the ancestors of the British race, or "The Kingdom" of Israel, were deported into the cities of the Medes, banished from their own land, and were destined to remain absent until restored by the second advent of our Saviour, as the next paper will endeavor to prove.

Their expatriation has not only lasted seven prophetic times, 2520 years, but one generation beyond; the "that generation" of chapter two. The 2520 years of punishment to the kingdom of Judah ends in the last year of "that generation," beginning, as they did, when Nebuchadnezzar's father founded the Babylonish dynasty $3377\frac{1}{2}$ A. M. + 2520 = 1899 A. D. As the termination of "that generation" takes place in March, 1899, the final return of both Judah and Israel will be consummated in the same year.

But, according to Scripture, a portion of Judah is to return to Palestine some years before the end, that they may be deceived by Antichrist in fulfilment of the prophecy of our Saviour, where he declares, "I am come in my Father's name, and ye received me not; if another shall come in his own name, him ye will receive." Because Judah has always looked forward to a Messiah who would restore to them the glory of

Solomon's kingdom, and extend it over the whole earth, while rejecting those prophecies which foretold his first coming in humiliation and suffering ; as a last punishment, they shall be deluded into accepting a man as their Messiah, precisely opposite in character and aims to the meek and lowly Jesus. Then, when they realize their fearful delusion, and as their renewed power in the Holy Land seems about to be completely destroyed, their true but rejected Lord will suddenly appear for their salvation, and they shall look on him whom they have pierced, and sorrow as they have never sorrowed before ; yet their sorrow will be turned into everlasting joy.

I have endeavored in the previous chapters to make it clear that the aspect of our modern world is the same as Scripture prophesies of the "last days," or the "time of the end," just preceding the coming of our Lord, as well as to demonstrate the discovery of Israel in our own race. This being so, it follows that Judah also must, at the same period, be returning to her own land, in order to be deceived by earth's greatest impostor. Have we to-day a rebuilding of Jerusalem, a return of the Jews in increasingly large numbers to Palestine, and any national movement respecting their resettlement in their own land ? To my readers this question will seem almost unnecessary.

For the first time in seventeen centuries there are more than 100,000 Jews in Palestine, and report states that they are flocking back by thousands and more monthly.

Jerusalem is being rapidly rebuilt, and in the lines

spoken of by Ezekiel, and the whole civilized world is indignant over their expulsion from Russia. Efforts are being made to plant them in other lands, the latest spoken of being Canada and the Argentine Republic ; but these countries object to their entrance in large numbers. I also see that the United States do not care to admit a great concourse of them.* The most important action that has yet been taken was the petition presented to President Harrison, by leading men from all our great cities, asking him to influence the American government to propose a meeting of all the great civilized nations, with the object of presenting the Jews with Palestine. In his chapter on "Judah Homeward Bound," page 129 of "Joshua's Long Day," Prof. Totten, of Yale, forecasted this very action of our prominent Americans six months before it actually took place.

So many articles have been written upon the Jews during the past, and so much has been said as to their future welfare, that it seems scarcely necessary to enter into this part of the question more deeply. It seems a better plan to give the prophetic declarations concerning their return.

The chief history of it is contained in the prophecy of the "seventy weeks" of Daniel. This period of time was divided into three parts—seven weeks, sixty-two weeks, and one week.

In the ninth chapter of Daniel, from the 24th verse to the end of the chapter, we find the prophecy in full.

"Seventy weeks are determined upon thy people

* A large number of Jews have however been admitted to the United States during the past year.

and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall even in troublous times.

"And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the *prince that shall come* shall destroy the city and the sanctuary," etc.

"And he [the Prince that shall come], shall confirm a covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease."

Daniel's people were the Jews, having with them at that time, however, the tribe of Benjamin, who, as the Gallileans, accepted Christ, and afterwards removed to Galatia, from which country they were deported into Europe in the second century and reappeared as the Norman race, being the last of the ten tribes to enter Britain. (See "Israel's Wanderings," by Oxonian.) Therefore, the covenant to be made with this Roman prince will be solely with the Jews, and at the end of this age, for two reasons.

First, because it has been very conclusively shown that from the time the order was given by Artaxerxes to restore and rebuild the wall of Jerusalem, to the

crucifixion of our Saviour, was precisely seven weeks of years, and sixty-two weeks of years, making in all sixty nine weeks or 483 years ; then Messiah was cut off.

Second, for the reason that the last week of the seventy was to bring in everlasting righteousness, and anoint the most holy : crown the Saviour. Christ has not yet appeared in power and glory, bringing in eternal righteousness , therefore, the week is now upon us and at hand, as will be seen in a paper setting forth the signs of the times, which signs fulfilling, and being fulfilled, denote the nearing advent of our Lord.

Our Saviour, at his coming, is to bring in universal righteousness, as every Christian who is looking for his manifestation believes, as every Jew who is looking for his Messiah believes ; and the last seven years, or week of Daniel, terminates with the same consummation. It is all one and the same event.

The covenant also is to be made solely with the Jews, because they were Daniel's people, and because Scripture testifies that the return of Israel bringing Judah as a present to the Lord of Hosts, is after Christ's coming, Isa. xviii : verse 7. "In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled [Judah], and from a people terrible from their beginning hitherto." (British and American Israel.) This, then, is not the time of "Jacob's trouble," out of which he shall be saved, with David, their king, raised up to them (Jer. xxx : verses 4-10), but a date immediately following that trouble, as we

will see in a subsequent paper. Further, the 11th Chapter of Daniel, from verse 21, is considered by a large number of prophetic students to refer to the future great Antichrist, his wars, his covenant with Jews, his frightful blasphemy, his setting up of the abomination of desolation, referred to by our Saviour in Matthew 24 : and his untimely end.

But he is the same as Daniel's "Little Horn," "The Beast of Revelation," "The Idol Shepherd" of Zachariah, "That Wicked One" of Thessalonians, etc.

Therefore, the prince of Rome, who was to come and deceive the Jews, is the same mighty ruler who governs the ten-toed kingdom of Daniel, which we have attempted to show is about to arise in the eastern and western divisions of the old Roman Empire.

We would here remark that the Church of Rome, with its almost expired term of 1260 years of prominence and power, is nearly a complete type of the great antitype or Antichrist's 1260 days of power, to take place in the latter half of the seven years, or Daniel's last week ; and the writer fully feels that "year day" expositors have in large measure cleared away obstructions to a vivid and graphic explanation of the "day day" system or futurist school ; thus the "year day" explanation is true as a type during 1260 years of what will actually take place in the 1260 days of the great Dragon incarnated man, who is to rule over the ten-toed kingdom about to emerge from the territory included in ancient pagan Rome.

To proceed. The return of Judah alone is clearly shown in the last four chapters of Zechariah.

Here Antichrist and his fate as the "Idol Shepherd" are foretold; the last great world battle of Armageddon described; the fact that all nations are gathered against Jerusalem; the destruction of the enemies of God and their armies; the death of two-thirds of all of Judah in Palestine, the other third being refined as by fire, saying, "The Lord is my God;" the sight of Him whom they pierced; the bravery of the Jews in this terrible conflict, and the coming of the Lord upon the Mount of Olives.

The fact that the Jews are in Palestine just before the building of Ezekiel's temple is also shown in the thirty-eighth chapter of that book, where Russia and all her hosts and allies, the "Kings of the East," for whom the Euphrates is to be dried up, come like a cloud upon the mountains of Palestine, joining with Antichrist's host of the Ten Kingdoms to fulfil the prophecy of Jeremiah i: and Zechariah xiv: "That all nations shall be gathered against Jerusalem" at the time when our Lord appears.

Any one reading the 37th, 38th and 39th chapters of Ezek. can see for themselves that after this battle the nations of Israel and Judah are to be united as one nation forevermore, testifying, therefore, that they have been, and yet are, separate nationalities. Also the battle, as described in the 39th chapter, verse 17, is precisely the same in portrayal as that of Rev. xix: 17, 18.

And lastly, that God pours out his spirit upon the whole race in that day, that the heathen or Gentile races shall see plainly why the times of the Gentiles were necessary; that this, therefore, is the entrance to

the millennium, and that the temple spoken of in Ezekiel is then built, and not before.

There are other numerous references to the return of the Jews to Palestine, alone, in Scripture, but enough has been presented for a concise article upon a vast subject. That a temple is to be rebuilt by them upon their return, and during the last week of Daniel's 70 weeks is referred to in the last chapter of Isaiah, which tells of Christ's coming. The delusion of the Jews in accepting the Beast or Antichrist is mentioned ; the unacceptable sacrifices offered. Verse 3, a voice from the temple ; verse 6, and their deliverance in one day ; verse 8, by fire and by sword, telling of the last days. In chapter 8, Amos says, "The songs of the temple shall be howling in that day." The "abomination of desolation," alluded to by the Saviour as standing in the holy place at the beginning of the great tribulation, denotes also a temple in Jerusalem at that time, and Daniel's pointing towards the taking away of the daily sacrifice in the midst of these last seven years, that the abomination of desolation may be set up, emphatically proves a restoration by the Jews upon their return of an unacceptable worship of Jehovah in a temple at Jerusalem.

Further, the apochryphal book of Tobit prophesies : "Our brethren shall be scattered in the earth from that good land, and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time. And, again, God will have mercy on them, and bring them into the land, where they shall build a temple, but not like the first, until the

time of that age be fulfilled." He also speaks of Ezekiel's temple, but says it shall come afterward.

Judge Noah, of New York, speaking of the revolutionary period of 1848, and of the permission of Turkey at that time to the Jews to build a synagogue in Jerusalem, said :

" I have said that the building of this new synagogue in Jerusalem would be considered throughout the world as a remarkable sign, particularly among a people who, though separate and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy. Like the magnetic shock, it reaches every extremity. The Jews will hear of it and see "the handwriting on the wall." We have been preserved miraculously for great and startling events.

So spoke this Jew, learned in his sacred books, in 1849. How would he write to-day could he see one hundred thousand of his own race in their beloved land, rapidly rebuilding the sacred city, with the nations prepared for great wars ; with the kingdoms of old Rome partly strong, partly broken ; with his brethren of the ten tribes manifested as the head, and not the tail, of the nations ; with prophetic teachers among Christians, all assured that the second coming of the Saviour is close at hand ; with every leading nation interested in the future location of his people, and indignant to the verge of war with the tyranny and persecution of his race in Russia ? Would he not be ready to say, "The midnight is upon the Gentiles, and just before the dawn the writing on the wall declares of them, "Thy kingdom is vanished ! This

night shall be thy last." There is no statement in Holy Writ that the Jews and Israel are ever to be again uprooted from Palestine, when once more re-peopled by them, but the most decisive declarations that although Judah has to go through the "time of Jacob's trouble," she is to be saved out of it by the Lord himself; united then with Israel, and become "one nation" with her upon the mountains of Palestine forever.

Therefore, when in common with fulfilling prophecies to British Israel and the Gentiles, we behold a return of Judah to Palestine, not wholly, but in large numbers, and all nations interested in their planting, we know that midnight and a time of trouble is near, and that the time "to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and anoint the most holy" is at hand.

Do we not discern such events to-day?

It is a solemn question.

CHAPTER VII.

THE SECOND RETURN—JUDAH BROUGHT BACK TO PALESTINE BY ISRAEL—THE EVENT TO BE PRECEDED BY CHRIST'S SECOND COMING.

In my paper entitled "Judah's Return," I sketched the present return of Judah as synchronous with a time of military trouble among the Gentile races; with a preparation upon the part of British Israel and America for defence of their territories; and with a time of religious falling away, of social degeneration, and with a general democratico-anarchical uprising of the masses in all countries, among all nations.

That such a combination of events we have to-day there seems little doubt, and just such a co-operation of occurrences is fully prophetic of the "last days" of this age.

Those students who have made a special search into the identity of "Our Race" with that of the ancient Kingdom of Israel, for the most part have entered into little study of the prophecies of Daniel, which chiefly concern Judah and the Gentile races and kingdoms, therefore, they do not realize the previous return of Judah, and the time of Jacob's trouble, due to their acceptance of "the Antichrist" as their Messiah.

They may have a dim idea that this diabolical man is to deceive the Jews, but how and when they find much difficulty in explaining, and can give forth no

plain sequence of events which restores Israel and Judah, and simultaneously brings in universal righteousness and destroys wickedness. Many of them, therefore, now consider that the British race and Judah return 120 years before the second coming, because it was 120 years before the flood appeared in Noah's time; and also reckoning solar time alone, the 6000 years from Adam will not finish until our year A. D. 2000.

Prof. Totten and others have very clearly shown that the Hebrew race counted their seasons by lunar time, since the days of Joshua; and that mixed solar and lunar years bring us to the termination of the 6000 A. M. years in March, 1899. Thus the argument, that "as in the days of Noah," so shall it be just previous to our Saviour's coming, therefore Israel shall have 120 years of supremacy, as a warning to all nations, falls to the ground. Then, too, in another gospel our Saviour, speaking of the same event (his coming), says: "As in the days of Lot, they were eating and drinking, etc.

Thus the statement did not refer to a length of time, but to a lack of faith, with much eating and drinking and making merry, should constitute the condition just before his appearance, as it did both before the flood and before the destruction of Sodom and Gomorrah. Prof. Totten also explains that the world, since 1779,* has had a continually increasing warning that the end of this age is at hand, and that in 1899 these years will be finished—1779 plus 120 equals 1899. But there are other very strong reasons to show that the return of Judah is just previous to the second coming of our

* Beginning with the "Dark Day," of New England.

Lord, and one is contained in the 30th chapter of Jeremiah, verse 10.

The chapter is speaking of the return of Israel and Judah together. The previous verses speak of this event, and then of the time of "Jacob's trouble"—Judah being in Palestine. "There is no day like it," saith the Lord, therefore, it is at the "time of great tribulation [Matthew xxiv :] such as never was before, and never shall be again;" and this view is confirmed by reading verse 10, which says: "They [Israel and Judah, both] shall serve the Lord their God, and David their king, *whom I will raise up unto them.*"

The time then for the return of both houses is at the first resurrection of the dead, which every Christian knows takes place only when our Saviour comes; and the time of great tribulation, with Judah in Palestine, just before it. In Paul's time David had not ascended into Heaven, but was waiting for this final resurrection of the just. Thus we again see that the captivity of both Israel and Judah returns, or is to pass away at the time of Christ's return to earth, while Judah returns in part previously. In Jeremiah xxiii : 5-6, we read : "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called "THE LORD OUR RIGHTEOUSNESS."

Jeremiah xxxiii : 14, 15, 16, the same statement is made to the houses of Israel and Judah. Chapters 3,

16 and 24, all state that Israel shall return from the north, and not from Egypt as formerly; and in Chapter 3, Jehovah, after specifying that, despite the fact that Israel or the Ten Tribes were removed from Palestine, and her treacherous Sister Judah saw it, yet Judah went and played the harlot also.

And the Lord said :

“Backsliding Israel hath justified herself more than treacherous Judah.”

Then he pleads with Israel, and continues : I will take you, “one of a city and two of a family,” and I will bring you to Zion. British Israel will be too numerous to return, wholly, therefore they return one of a city, and two of a family, while the Jews will return wholly, for it proceeds : “In those days, the house of Judah shall walk to (margin) the House of Israel, and they shall come together out of the land of the North, to Palestine. And Jerusalem shall they call the throne of the Lord.”

Thus, according to Jeremiah, the return of Israel and Judah takes place at the time of the resurrection, they return together from the North, after Judah has walked to Israel; the king of Jerusalem is called “The Lord our righteousness,” and in his days Judah shall be saved, and Israel shall dwell safely. It is immediately succeeding the time of “Jacob’s trouble,” and every prophetic student who understands the explanation of Daniel’s 70 weeks of years, knows that the Saviour is anointed and comes to earth saving the Jews out of this very trouble; and not only the Jews, but British Israel, and American Israel also, for their

armies will be in Palestine together, opposing a world in arms, as we will show later.

The statements of Jeremiah alone, prove that the second coming of Christ to the earth, the saving of the Jews and Israel, are synchronous events ; and the return of the two houses together, or the ushering in of the millennium, immediately follows.

Take Isaiah next.

Look at that wonderful prophecy of the birth of our Saviour : “ For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end upon the throne of David,” etc., forever.

This statement is corroborated by that in Luke i : 32-33 :

“ He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.”

This declaration that the Saviour is to sit on the throne of David, his father, is further proven to us in Daniel ii : 44, and Daniel viii : 13-14. When Israel and Judah, therefore, return together, the Saviour sits on David's throne, King over the whole earth, and David resurrected, ruling the Twelve Tribes, under Christ. The 11th Chapter of Isaiah, which describes Christ's government in the first ten verses, and its results, con-

tinues, verse 12 : “And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel. and gather together the dispersed of Judah, from the four corners of the earth. Ephraim [another name for the Ten Tribes] shall not envy Judah, and Judah shall not vex Ephraim.”

Can language be plainer, that our Lord himself overlooks, watches and guards the return of both nations together, and then governs them as well as the whole earth ? Chapter xii : the last verse, referring to the same time and subject, says : “Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.” The return of Judah, brought by Israel as explained in another paper, is given in full, yet most concisely, in the 18th chapter. The 19th chapter gives an account of Antichrist, as wasting the power of Egypt when seated in authority in Judah and Jerusalem. The great pyramid, verses 19 and 20, shall speak more emphatically than ever as a witness to the Lord of Hosts, and the Saviour will deliver Egypt at the same time he delivers Israel and Judah. This is true, because in that day shall Israel be the third, with Egypt and with Assyria, even a blessing in the midst of the land ; same chapter.

Israel, then, meaning Judah wholly, and British and American Israel, in Palestine by representation, “one of a city and two of a family”—Assyria, Germany ; (see Sharon Turner, etc.), to the North, and Egypt healed, after her smiting, to the South. The three leading nations in the millennium. Chapter xxiv. describes the punishment of Antichrist and his hosts ; and all the

nations gathered against the Lord and his anointed ; and in the last verse finishes in this wise : “ Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously.” This account is the same as the darkening of the sun and moon, of Matt. xxiv : Joel ii. 31, iii. 15, Amos viii : 9, Mark xiii. 24, Luke xxi : 25, 26, 27, Acts ii. 20, Rev. vi. 12.

The darkening, in all these passages, is upon the day when the Saviour comes to rule the earth. The major part of Isaiah is a strain of glorious song, concerning the return of Israel, the restoration of Jerusalem, and the millennial days of peace, security, and joy and rectitude. Chapter lix., verse 20, says : “ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.”

This quotation is referred to by St. Paul as still future, in Romans xi. 26.

Chapter lxxv., from verse 16 onward, shows Jerusalem restored forever. We now come to the prophet Ezekiel, who gives the clearest and fullest exposition respecting the return of Israel and Judah together, to become, for all time, “ one nation upon the mountains of Palestine forever.”

Chapter xxxiv. is given up in its first part to a denunciation of the clergy in Israel in the last days, because, immediately followed by the statement that God will feed his flock in a good pasture, that David shall be set up over them, and “ I the Lord will be their God.” In chapter xxxvi. God says that he will bring

Israel again into their own land, not for their sakes, but for his holy name's sake, which they profaned ; "be ashamed and confounded for your own ways, O house of Israel."

He promises that the land shall become like the Garden of Eden, and that he will cleanse them ; put a new spirit within them, and a new heart will be given them.

Chapter xxxvii. is the vision of the valley filled with dry bones, which joined bone to his bone, and stood upon their feet, an exceeding great army, and its explanation :

"These bones are the whole house of Israel." The twelve tribes.

"Thus saith the Lord : Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Moreover, take thou one stick, and write upon it, For Judah and for the children of Israel, his companions."

At this time, and up to the siege of Jerusalem, these children of Israel mentioned were the tribe of Benjamin. "And take another stick and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel, his companions [that is, Ephraim and the nine tribes] including Manasseh ; and join them together into one stick."

Then the passage more minutely explains that the Ten Tribes and Judah shall become one Nation, concluding thus : and say unto them : Thus saith the Lord God. Behold I will take the children Israel (that is, the whole twelve tribes) from among the heathen whither they

be gone, and will gather them on every side, and bring them into their own land.

“And I will make them one nation in the land upon the mountains of Israel, and one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

He continues, that David his servant shall be king over them; that they shall dwell in the land forever; that he will multiply them; make an everlasting covenant with them; his sanctuary shall be with them; he will be their God, and they shall be his people, and that the heathen shall know that He the Lord “does sanctify Israel, when his sanctuary shall be ‘in the midst’ of them forevermore.”

This is simply, immediately after the battle of Armageddon, when Christ comes, as the next two chapters show, and which subject will be set forth in due time.

The 38th and 39th chapters of Ezekiel are understood by a large number of prophetic writers to be an account of an attack by Russia on the returned Jews, and the description of the battle is the same as that of Rev. xix. 17-18, at which contest the Saviour comes.

Further, in chapter xxxix., verse 25, the Lord says: “Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; neither will I hide my face from them any more, for I have poured out my spirit upon the house of Israel, saith the Lord.”

Joel, in chapter ii: gives an account of this same

battle, in verse 20, and the turning of the sun and moon into darkness and blood, and the deliverance of Judah and Israel and Jerusalem, when "He is in their midst." The burden of all the prophets is the return of Israel and Judah, and the restoration of Jerusalem, forevermore, this deliverance being effected by divine interposition alone ; with the Holy One of Israel, the Lord Our Righteousness, the Saviour, returned to earth, and dwelling in Jerusalem. There is not a word of the return of the two nationalities together, until the *Lord saves them*, and is *in the midst of them*.

Column after column might be filled with further proof from the prophets that there is but one set time for the return of the two nations to become one, but the writer will produce a single proof more from the Old Testament. That is the testimony of Zechariah, from the 12th chapter to the end of the book. The story is told in these chapters of earth's last and greatest battle. Of the coming of the Saviour, upon the Mount of Olives ; of his rescue of the tents of Judah first, in order that the glory of the House of David, the Ten Tribed Kingdom of Israel, over which I have shown David's kingdom, was to endure ; does not magnify itself against Judah. Of the looking upon him whom they (the Jews) have pierced ; of the defeat of the heathen ; of the pouring out of his spirit upon the race ; of the living waters pouring out from Jerusalem, after the earthquake, and of the sure and certain fact that in that day the Lord shall be King over all the earth.

If the readers of this chapter will peruse for them-

selves these three chapters, they can see that the plain reading of them, without symbolical or spiritual interpretation, refers solely and completely to the defeat of wickedness, the restoration of Israel and Judah together, and the personal coming of the Saviour to rule the whole earth. Thus, taken from Scripture in its plain reading, all the prophets expound this return, this coming, this fulfilment, as the time of consummation and restitution of all things, the subjection of Satan, and the beginning of the millennium.

In our two previous papers we have demonstrated the British race to be Israel ; their location and prosperity to be that promised to Israel. A return of the Jews, which the Bible states to be final and forever ; and that such a return means the commencement of Daniel's final week, of the 70 weeks.

In this writing we have endeavored to make clear, an entire return of Judah, and a return of Israel by representation with her, at the end of Daniel's week of years.

This final event to be consummated immediately after the Saviour's coming. As the Saviour does come at the end of Daniel's 70th week, and the Jews are rapidly, and, presently, still more rapidly to flow back to Palestine ; as this return though partial, is to be final, the Jews being saved by the visible manifestation of him whom they have pierced, it follows, that Israel and Judah together, are not made one nation upon the mountains of Palestine, forever, until after he comes ; that is, in " his days," Judah shall be saved ; and Israel shall dwell safely.

CHAPTER VIII.

DISTINCT PROPHECIES OF CHRIST'S UNIVERSAL RULE— BOTH OLD AND NEW TESTAMENTS PLAINLY FORETELL IT.

In a work entitled “Earth’s Earliest Ages, and Their Connection with Modern Spiritualism and Theosophy,” written by G. H. Pember, M. A., and published in London, England, 27 Paternoster Row ; a work which every thoughtful person should read, as the truest, boldest and best exposè of Spiritualism, Theosophy and Esoteric Buddhism, yet indited ; in his chapter devoted to the trial and sentence upon Adam and Eve, by Jehovah, he gives an exposition of verse 15 of Genesis iii., where it states that the “seed of the woman” shall bruise the serpent’s head, which appears to me unsurpassed ; undoubtedly true ; and which most lucidly evidences that upon the very day upon which the trial and sentence took place, the Almighty then foretold that the Saviour would come to earth, restore all things, and subdue that satanic being, who, for so many ages, has endeavored with all the mighty and evil forces at his command, to overcome wholly the spirit of God working in man ; and thereby to gain forever, possession of man’s soul and body ; to suffer with him, the perdition which he so richly deserves.

The verse reads : “And I will put enmity between thee and the woman, and between thy seed and her

seed ; it (her seed) shall bruise thy head, and thou shalt bruise his heel."

Let the author speak for himself. Page 148 :

"The significance of the term 'seed of the woman' is not so immediately apparent. The whole human race cannot be meant. Nor would mankind in general be called the seed of the woman, but of the man ; and God is here speaking of the seed of the woman exclusively. For she first sinned, and was the cause of sin to her husband, and ruin to the world.

"Therefore she had a double punishment ; but lest the blame should rest too heavily upon her, lest she should be swallowed up by over-much sorrow, she was, by God's mercy, appointed to be the sole human agent in bringing the deliverer into the world. Nor is it difficult to discover the deliverer, for there is none but Christ who could in a strictly literal sense be called the 'seed of the woman.'

"Here, then, we have a wonderful example of the consistency of Scripture ; since in this primeval prophecy uttered four thousand years before its accomplishment, we find it declared that the Lord Jesus should be born of a virgin.

"Had our translators perceived this, they might have avoided a mistake.

"For in the well-known prediction of Isaiah (Isa. vii. 14) as also in the quotation from it, in the first chapter of Matthew 23 v., they have adopted the rendering 'a virgin' in defiance of the original, which has 'the virgin' in both passages. They did not understand the meaning of the definite article, and, therefore, cut the

knot of the difficulty, by omitting it from their version.

“But Isaiah is evidently referring to the sentence passed upon the serpent, and speaks of ‘the particular virgin’ who should be chosen as the human instrument for the fulfillment of God’s purpose.

“Thus, Christ is the literal seed of the woman.

“But just as all those who wilfully deny the truth in ungodliness are ‘the seed of the serpent,’ so there is also a seed that serves the Lord, Psalm xxii. 30, is accounted to him for a generation, and reckoned as one with him.

“He and his church are one. He is the head, and they are the body. He, and they, make up the mystical Christ.

“And hence we see the enmity of which God spoke, in the long vista of estrangement, and bitter conflict between the church and the world.

“We behold on the one side the alternations of malignant persecution and treacherous flattery ; on the other, a patient endurance, and a rendering of blessing for cursing.

“Yet the part of the church is not altogether confined to suffering, but is also continually aggressive. For the children of light are first found wandering among those that dwell in darkness ; the lost sheep are ever straying into the midst of the wolves, and must be boldly sought and led out of danger by those who have been themselves rescued from similar perils.

“But was there no hope ; should the painful and ever varying struggle go on forever ? No, it should find its end at last ; it should be decided after many

years by a deadly conflict between the seed of the woman and the old serpent himself. Christ should bruise the serpent's head, should deal a mortal blow ; not, however, before the serpent had bruised his heel, had wounded him sore, but not fatally, not in a vital part.

“ Here, then, we have the germ of all prophecy, respecting the ‘ two advents ’ of Christ.

“ In the bruising of the heel, we recognize his first coming, to suffer what appeared to be an utter defeat ; to find that his own would not receive him ; to endure the contradiction and insults of the serpent's seed ; to be rejected of his generation ; and finally to lay down his life, and pass for a short season under the dominion of him that hath the power of death.

“ And the bruising of the serpent's head is, in after prophecies, developed into the second coming of Christ with power and great glory, to drive the false king from air and earth, and cast him bound into the abyss.

“ Nay, it even looks beyond this, and the post millennial rebellion, to the final destruction of Satan, and his consignment forever, to the Lake of Fire and Brimstone.”

As may be seen from this most graphic and remarkable explanation by this author, of the sentence passed upon Satan, upon the very day that Adam and Eve sinned, the promise was given of a first advent of the Lord in suffering, and a second in glory, as a conqueror of all the powers of evil and a restorer of man, to his Adamic perfection, with a greater glory added, in the living with Christ forevermore, to a certain class of

men and women who should have lived for him, and of others who should be looking and watching, for his second coming. See Mark xii. 35-6-7, 2 Thessalonians i: 7-10.

The author whose work has just been quoted, says that Satan is cast out of the air and out of the earth. Let us then turn to the Book of Revelation. Firstly, all Christians know that Satan is called "the God of this world" (Mat. iv. 8-9); "the prince of the power of the air" (Eph. ii. 2.) Let us see, then, if according to Scripture, he is cast down to earth, and then cast out of it also.

Rev. xii. 7: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Verse 12: "Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Here we see him to be correct, that, just previous to our Lord's coming, Satan and his angels are to be cast down upon the earth, and thus arises that time of "great tribulation, such as never was before, and never shall be again."

Now take the 19th chapter of the same book.

There is given a picture of heaven opened, with Christ as King of Kings and Lord of Lords, sitting upon a white horse, followed by the armies of heaven, coming to earth ; and, also, it declares that he shall rule the nations with a rod of iron. The Beast, Antichrist, the man to whom the Dragon gave his great power and seat and authority, together with the great whore, the Romish false prophet, the pope at that time, are cast alive into the lake of fire and brimstone. Then, in Chapter xx : follows the binding of the Dragon, that old serpent, which is the Devil and Satan, after which, through the millennium, he is cast into the bottomless pit.

At the end of the millennium, we have Satan, cast forever into the lake of fire, where the "Beast" and false prophet are.

Thus we have Messiah come ; his heel bruised. Soon we have Messiah, coming to bruise the serpent's head.

We have the Lamb slain from the "foundation of the world," dying and suffering for his enemies, and the "Word of God" trampling down every enemy ; destroying the works of the Devil.

In the sentence upon the serpent is the complete history of the fight ; apparent defeat, but ultimate triumph of God, over Satan, hell, and death ; and in a book written four thousand years afterwards, we have a description of the final struggle and victory, taking place upon our earth. The whole wonderful forecast, given in four lines, in Genesis ; the consummation, destruction and victory, told in thirty-six verses

in Revelation. Here is indeed the Alpha and the Omega, the first and the last, declaring in the beginning what shall be at the end,—in these few but wonderful verses, outlining the history of the Adamic race, from the origin of time to the restoration, into eternity.

These two passages alone are sufficient to declare the second coming of our Saviour to earth a veritable fact, but the whole teaching of both the old and new Testaments agree in their testimony to the same effect.

After Genesis, we have the prophecy of Enoch given by Jude. “And Enoch, also, the seventh from Adam, prophesied of these [evil men], saying, “Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard SPEECHES, which ungodly sinners have spoken against Him.”

In Genesis, the 49th chapter and 10th verse, we have the prophecy given :

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until He comes whose right it is, to Shiloh, and unto Him shall the gathering of the people be.”

In our paper on “The British Race, Israel,” we have shown that the sceptre of Judah, when removed from the government of the kingdom of Judah at the time of the Babylonish captivity, was transferred to Ireland, where Dan was settled, by Jeremiah; that David’s throne in perpetuity was to be over “the

kingdom " Israel, and not over Judah. Thus, Judah was to reign, and the sceptre was not to depart from him over " Israel."

This is the same declaration as that of the Saviour in Matt. xxiv. 31, where Christ says, speaking of his own second coming: " And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

God's chosen race, the twelve tribes, are always called his elect, and as " unto him shall the gathering of the people be," so, on his return, as I have tried to demonstrate, Israel and Judah, his elect, are gathered out of all nations and return together, to become " one nation on the mountains of Palestine forever."

No descendant of David has ruled over Judah since 580 B.C., but descendants of that sceptred house have been reigning in the British Isles for ages over the kingdom of Israel, or the lost ten tribes. Therefore, we know that this throne will last until the Saviour comes in might and majesty to rule his people, as well as the whole earth. Thus wonderfully preserved, yet for centuries hidden, the sceptre of Judah rules to-day the leading race of the world. The prophecies of the Old Testament, which have been explained, are found to be in these " last days " just as literal to the great race, Israel, pre-eminent to-day, as the prophecies to the poor scattered and peeled tribe of Judah are.

This tribe, Judah, has been scattered over the whole earth, but David's family, planted in the British Isles, have accomplished in completeness, the promise given

by God himself, that "Never should there fail to be a representative of David over the " Kingdom of Israel " forevermore." Jer. 33:17.

Job, in prophetic language, exclaims, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and, though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall behold for myself, and mine eyes shall behold, and not another."

Here is that wonderful man who has bequeathed to the world a legacy of wisdom and eloquence never surpassed even in this wonderful nineteenth century, declaiming in language which could scarcely be more positive, that, in the latter day, Christ shall stand upon the earth, and that although worms destroyed his (Job's) body, yet in "his flesh" should he see the God man, and not another.

The statement can refer only to the time of the first resurrection, and the second coming of the Saviour, and is an answer from very ancient days, and from a man who talked with God, to the assertions of presumptuous and self-satisfied wiseacres among our clergy, who call themselves liberal, in denying the plain statements of Scripture on this point as well as others, viz.: That, in the resurrection, we shall rise in "bodily form," considering themselves vastly superior in their conclusions to those of such men as Job and St Paul, both of whom conversed with Deity. Paul fully endorses Job when he declares in Romans viii. 23, that we are "waiting for the adoption, to wit, the redemption of our body." A body of flesh, and bone, and skin,

but glorious and glorified by receiving life in its glorified condition, directly from our Lord. (John xvii. 2 ; John x. 28 ; John v. 21.)

My readers will excuse this diversion from the main subject at issue ; but a man, even if a layman, who searches the word of God, and, also, who through "taking heed unto prophecy as a light in a dark place," is enabled to see how wholly inspired God's word is, from Genesis to Revelation ; such an one feels a deep indignation when he sees God's accredited expounders of his book to-day leading their flocks from the truth in multitudes of ways ; disputing over straws, and teaching, instead of the doctrines of our Lord, their own erratic views, or, in other words, "the commandments of men." "In vain, then, do such guides worship Him." Psalm ii., v. 1-8, is our next reference, giving a picture of all heathen or Gentile peoples, headed by Antichrist, at the great battle of Armageddon, setting themselves against God and against his Son, who, the decree declares, shall have the uttermost parts of the earth for his possession, and shall reign in Zion or Jerusalem—this is the second coming upon the earth ; the one universal government.

Psalm 72 : 8 is a beautiful picture of the millennial reign of Christ, and states that "He [Christ] shall have dominion from sea to sea, and from the river unto the ends of the earth."

Many other psalms refer to his coming to rule the whole earth, and dwell in Zion. The 132d Psalm, 13, plainly declares that "God has chosen Zion for his habitation, and that he will dwell there."

Isaiah ii. 2, 3, 4 reads as follows: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; nation shall not lift up sword against nation, neither shall they learn war any more." And yet in the face of this statement and many others like it, also in the sight of the 29,000,000 of armed men ready for the coming cataclysm in Europe, as I read in Prof. Totten's first military lecture for '91, and published in full in the New York *Mail and Express*, Sept. 27, 1891, it is declared by some of our clergy that the millennium has already begun.

They are truly "Daniels come to judgment."

In Isaiah 26:19, which refers to the resurrection of the dead and then the return of Israel and Judah together; Ezek. xxxvi., xxxvii., xxxviii., and xxxix., the restoration of Jerusalem finally, and the reign of Christ over the whole earth.

Jeremiah refers to the second coming and the return of Israel and Judah, in Chapter xxii. 5, 6, and again in Chapter xxx. to the same, as well as the resurrection, and the time of great tribulation, or Jacob's, or the Jews' trouble.

In Jer. xxxi., it is said and they shall from "thenceforth all know the Lord, from the least of them to the greatest;" certainly this is not yet true of either British Israel or Judah.

There are other references, but these are sufficient.

Ezekiel gives us the great battle with Russia and her

allies, and the return of both houses together, which the last article evidenced, was synchronous with Christ's coming.

Daniel's chief testimony upon the return of Israel, and the second coming, is given in Chapter vii: Speaking first of the Almighty Father on his throne, verse 9, and the punishment of the beast, or Antichrist, continues in verses 13 to 27.

"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom; that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

Here are the prophecies of Enoch and Revelation supported, in almost similar language, as well as the testimony of Genesis, that the "seed of the woman" shall bruise the serpent's head. Joel says: "The Lord shall roar out of Zion, and utter his voice from Jerusalem; and that Judah shall dwell forever, and Jerusalem from generation to generation."

Amos: "That God will raise up the tabernacle of David and build it, as in the days of old; that he will plant his people, Israel, in Palestine; and they shall no more be pulled up."

Obadiah: "That Saviors shall come upon Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's."

Zephaniah, in the last chapter, tells Zion, Israel and

Jerusalem to shout for joy, because the king of Israel is in the midst of thee, and thou shalt not see evil any more."

Zachariah : "That the Lord shall be in the midst of Israel, that he shall inherit Judah, his portion of the Holy Land, and shall choose Jerusalem again."

Jerusalem shall be called the city of truth ; that "his feet shall stand on the Mount of Olives," and they shall then look on him, whom they have pierced, "and that every nation shall then go up to Jerusalem year by year to worship the Lord of Hosts." Malachi declares "that all nations shall call Palestine blessed ; for ye shall be a delightsome land, saith the Lord of Hosts."

This, then, is the testimony of the Old Testament, that the Saviour shall come to earth itself, reign, and restore all things. Is it not plain reading ? Yet it has all been spiritualized ; it has been presented as symbolic only in its aspect ; torn from its literal rendering, until to many the truth has become chaos ; and all done in spite of the fact that the curses to the Jews have been, and to-day are, literal in Russia ; that the firstcoming was a reality ; that the four great empires of Daniel have been literal ; that Great Britain and America stand before the world, now ; Israel : as prophesied she should stand by the prophets, and notwithstanding the declaration of Peter : "That no prophecy is of any private interpretation, but holy men of old spake as they were moved by the Holy Spirit." Meaning that, for instance, when it says Jerusalem shall be restored forever, it means it—that when God declares he will make that city his habitation forevermore, it is truth, and

does not refer to the heavenly Jerusalem, but the earthly, etc. In "this generation," when Judah is returning to Jerusalem and Palestine; when wars and rumors of wars are current, when all things speak of a coming upheaval; when the powers of darkness begin boldly, in social, religious, governmental and financial life, to raise their heads in vision of a victory, does it not behoove all Christians to search the Scriptures anew, that they may put on the whole armor of salvation, by learning for themselves precisely what God's word does tell and teach? A few proofs from the New Testament. The Saviour predicts his own return many times, but especially in Matt.: xix., 30, 31, xxv.: Mark xiii.: 34; Luke xxi.: 27. In all of these passages he is seen coming to earth on the clouds of heaven.

In the first chapter of Acts, verse 11, the disciples are asked by two men who appeared to them, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Verse 9 says: "He was taken up, and a cloud received him out of their sight, and so he will return, upon the clouds of heaven."

Paul says in 1 Cor. xv. 23: "But every man in his own order; Christ the first fruits; afterward, they that are Christ's, at his coming." Then he continues in verse 51: "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

In 1 Thessalonians iv. 14-18, we read:

“For if we believe that Jesus died and rose again, even so, them also, which sleep in Jesus, will God bring with him.

“For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.

“Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be, with the Lord.”

Thus we have given many portions of Scripture bearing witness to the return of the Saviour in glory to rule the earth. To establish Jerusalem in the land of Palestine a praise and joy forever; and we willingly challenge any man to show that the plain reading of the passages given has any other meaning than that our glorious Lord himself is to return to earth as King of kings and Lord of lords, and, as we hope to make clear in our next chapter, that such appearing takes place within a few years. The resurrection when He comes is only that of the righteous. “The rest of the dead lived not until the 1,000 years were over.” (Rev. xx.) This coming, and this will reign, precede the final judgment by a millennium.

CHAPTER IX.

SIGNS OF THE TIMES.

In presenting to my readers the following exposition of Prof. Totten's remarkable chronology and its practical signification, by the fulfillment of prophecies foretold thousands of years ago, to be known as signs of the speedily following second advent of the Saviour, the writer is actuated by the most earnest desire to exhibit the truth, which, after long and serious thought, much prayer, and deep research into Scripture and works upon prophecy by previous authors, he is convinced is contained both in this chronology and in the corresponding signs around and about us to-day.

In a former paper illustrating the military aspect of the world of this generation as prophetic of "that generation" spoken of by the Saviour in Matt. xxiv., and pointed out as the generation of to-day by Prof. Totten; just before the Saviour speaks of wars and rumors of wars, applied to our day, he says: "For many shall come in my name, saying, I am Christ, and shall deceive many." This same passage occurs in Luke xxi: and Mark xii.; placed directly before the time of wars and rumors of wars, and of nation rising against nation.

Is this prophecy, then, correct of our era, and what is the biblical meaning of false Christs?

The First Epistle of John, second chapter, 18th verse,

says: "Little children, it is the last time [age or dispensation], and as ye have heard that Antichrists shall come, even now there are many Antichrists; whereby we know that it is the last time. They went out from us, that they might be made manifest, that they were not all of us.

"Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

"Whosoever denieth the Son, the same hath not the Father."

Again, iv: 2, 3: "Hereby we know the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world."

Have we had during the past seventy years, forms of belief which have denied the Son, or the Father, or both, and which repudiate the necessity of the vicarious atonement of the Saviour?

A number of false Christs have arisen in these years, and a separate account of each could be given, but most of them are puerile, although, on the whole, they have deceived many. But of false systems there has been a large assemblage, which tries to do away with any necessity of atonement for man, and which deny the fundamental doctrines of the Bible.

They began, we may say, just previous to the French revolution of 1789, with Rousseau and Voltaire and

others of the same stamp, leading to a denial of God altogether, in France; and the erection of the "Goddess of Reason" in the shape of a French courtesan, in his place. From the initiation of the "Age of Reason" the enemies of God and the Bible have advanced first one opinion and then another to enforce the view that man is to rely on himself alone and his own efforts to obtain a high place, which may ultimately end in his own possession of all knowledge in both earthly and heavenly places; so opposed is man in his fallen condition, to the acceptance of the belief that he requires a Saviour, and is dependent for all good things upon the mercy and free gift of his Creator.

➤ All purely scientific writers advance their own views without reference to the Bible or its prophecies, as to the beginning of creation, its course, and its end. They have all started on hypothetic premises, and based their conclusions on such presumptuous foundations. Darwin, Huxley, Beale, Tyndall, Spallanzani, Prof. Bastian, Herbert Spencer, Heckel, Hughes Bennett, and their followers, have formulated statements of life, which contain words of jaw-breaking calibre, and sentences of incomprehensible meaning, except, perhaps, to themselves; and then draw conclusions as to the future, founded upon these assumptions, which are quite as dogmatic, with a much less powerful origin, than the simple yet glorious command of God, "Let the earth bring forth."

The best of them acknowledge a compound called "intelligent force," behind the germs, atoms, molecules, sky mist, etc., and a few patronize Deity by acknowl-

edging a "supreme" intelligence. They have succeeded in exploding the faith, perhaps, of millions in God's word, and have most emphatically denied both the Father and the Son, thus coming among the category of false christs.

Let us look now at a few of the erroneous systems which have arisen, and which deny either the Son or the Father, or both. The various philosophies of the day, but particularly that of Germany, have thrown away the Bible and become lost to the worship of God in the dusky mazes of their own self-satisfied obscurity. Many of that race are now multiplying words without wisdom.

Mohammedanism is making a large progress in England, and even some of the clergy have succumbed to it. This faith denies the Son.

Communism and anarchy have no God, but the so-called reason.

Mormonism, with a great number of followers, has its own sacred books, and denies any atonement.

Spiritualism, which is now estimated to number 10,000,000 converts, desires and requires no atonement, claiming a knowledge of and intercourse with spirits from the other, but truly only the nether, world; fulfilling the prophecy of 1 Timothy iv. 1-3, "that in the latter times men should give heed to seducing spirits and the doctrines of devils, [should read "demons"], forbidding to marry and commanding to abstain from meats." Free love and a vegetable diet are to-day advocated by the leaders of this devilish system, which of course denies both the Father and the Son.

Theosophy and Esoteric Buddhism both claim intercourse with spirits, and teach "man as his own Saviour."

Lastly, the badly-named "Christian Science," which denies the godhead, and the vicarious sacrifice of the Saviour for fallen man. "Whoso denies the Son, denieth the Father also. Whoso denieth both Father and Son is Antichrist. Whoso denieth the Son, hath not the Father."

Is not this array enough to prove that many false Christs have arisen during this generation?

Once more, we have the "higher critics," so-called, who deny the plain statements of Christ and his leading apostles as to the inspiration of Scripture; rejecting, therefore, the Lord, who bought them.

These are the "false teachers" of 2 Peter ii. 1, 2. Again, in 2 Peter iii.; 3, 4, we have an earnest of to-day, when even good Christians, otherwise "The Foolish Virgins" of Matt. xxv: follows in the footsteps of the scoffers, who, Peter tells us, will say:

"Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." All these false systems are part of the falling away which Paul relates in 2 Thessalonians ii: 1-12, is to take place just previous to the manifestation of "That Wicked One," or Antichrist, and which in former papers is seen to be true of to-day in social, religious, political, and financial concerns.

The foregoing is put forward as an evidence from the double points of view, of "the falling away" and the

“false Christs,” and Sign I. of the approaching advent of the Saviour.

In the previous essay, the declarations of the Bible as to the coming to earth to reign of our blessed Redeemer, in fact, “the second coming,” are set forth ; and the purpose here, is to disclose the signs by which those on the watch can undoubtedly discern that, as our Saviour himself says, “It is near, even at the doors.”

Sign II. is the return of the Jews to Palestine, now taking place in increasing numbers week by week, and month by month. A preceding paper has shown this return to be final, followed by “the great tribulation,” which ends in the second coming.

Sign III. (Psalm cii:) proclaims that “When the Lord shall build up Zion (Jerusalem) he shall appear in his glory.”

Jerusalem is being rebuilt so rapidly that it is said, unless it be visited at once, the old city will be no longer recognizable.

Sign IV. The same Psalm declares, “Thou shalt arise and have mercy on Zion, for the time to favor her, yea, the set time is come.

“For thy servants take pleasure in her stones, and favor the dust thereof.”

During the past twenty-five years both British and American Israel have surveyed Palestine, and through exploration and excavation have been taking pleasure in the “stones and dust” thereof.

Sign V. The same Psalm says : “This shall be written for the generation to come ; and the people which shall be created shall fear the Lord.”

Is not this generation beholding these things? And another verse tells us, "So, the heathen [or Gentile nations] shall fear the name of the Lord, and all the kings of the earth thy glory."

In these four signs we have the approach of the end, the events succeeding, and the consummation into the millennium.

Sign VI. is best given in a letter by Mr. J. Townsend Trench in *The Christian*, Jan. 9, '91.

Mr. Trench's letter was to the following effect:

"If I am correctly informed, one of the most remarkable *signs of the times* that has occurred since Pentecost, is taking place at this moment under our very eyes, though only noticed by a few.

"In Deut: xi. 14, God warned Israel that if the people should forsake him, he would withdraw the latter rain.

"The 'former rain' falls in Palestine in December, and waters the crops that have been planted in November, and so makes them grow in the first instance.

"The 'latter rain,' falls in March (the first month, of the Jewish Calendar, Joel ii. 23), and fills the corn or vine prior to final ripening and harvesting in April or May. Of course if there is no 'latter rain,' the crops do not fill and they perish: 'The corn is withered' " (Amos i. 17), and the fruitful land becomes a desert. Therefore to inhabit Palestine as of old, without the latter rain, would be impossible, and, therefore, to make Palestine habitable, the first thing must be the restoration of the latter rain.

In Jer. iii: 3, God announces the withdrawal or ces-

sation of the latter rain as a punishment to Israel for unfaithfulness. In Jer. v: 24, we find a declaration that the giving of the latter rain is an act of special divine providence.

In Joel ii: 23, there is a strict promise of the restoration of the latter rain prior to "the day of the Lord" (Joel iii: 14), when he will "sit to judge all the heathen" (Joel iii. 12), and when the "day of the Lord cometh," and "is nigh at hand."

"And finally, in Zech. viii: 7, we find God announcing that he will save his people Israel, and bring them from East and West, and plant them in Palestine; and in Zech. x: 1, we find God exhorting his people as preparatory to this, to ask him for rain in the time of the latter rain, and promising to send it.

"The foregoing are the only passages where the latter rain is prophetically associated with the end of the age, and the restoration of Israel to Palestine. But they are clear, decisive and marked. So much for prophecy.

"Now for the facts of the case. For some 2000 years the latter rain has more or less been withheld from Palestine. Hence Palestine's agricultural desolation. But, wonderful to say, for the last few years God has been restoring more and more of the latter rain. For the past three years the latter rain has fallen regularly and copiously in Palestine."

Sign VII. is the statement made by the Saviour in the 24th chapter of Matthew, when predicting the rise of Antichrist, the time of tribulation, such as never has been before and never shall be again, as well as his

own coming to reign on the earth. He speaks thus, viz.:

“And this gospel of the kingdom shall be preached in all the world, for a witness, unto all nations; and then shall the end come.” Note, that the gospel shall be preached as a witness only; it is not that it will be accepted but preached as a witness. Has not the gospel been carried to every race on the face of the earth as a witness? I know of no countries except Borneo and Thibet where missionaries of Christ have not ventured, from North to South and East to West, and always to chiefs and kings. Then, according to our Saviour’s own words, the time is ripe, and the end is near at hand; viz., his coming.

Sign VIII.—In the 12th chapter of Daniel, and 4th verse, referring to the “last times,” God says:

“But thou, O Daniel, shut up the words and seal the book, even to the ‘Time of the end.’”

“Many shall run to and fro and knowledge shall be increased.”

Never since the days of this prophet has there been such an increase of knowledge as during the present century, and such a running “to and fro on the earth” as we see in the present. The world is alive and alert in all directions; railways, steamboats, electric motors, etc., make a free and rapid transit to earth’s remotest bounds. Science, philosophy and spiritual effort, are all running a race for supremacy; never has so much that is new been presented, never, within the annals of man, such a rush after superior and striking knowledge.

Sign IX.—Joel iii. 9, 10, “Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords and your pruning hooks into spears; let the weak say I am strong. Assemble yourselves and come all ye heathen round about; thither cause thy mighty ones to come down, O Lord.”

God here is speaking of the very last days “of these times of the Gentiles” when “all nations shall be gathered and he shall plead for his heritage, Israel.” Never before have there been such vast armaments among those Gentile people, who are the leading and strong races of Gentile power, France, Italy, Austria, Russia, all the East so far as their ability goes, so that it is estimated there are 29,000,000 (Monday, Sept. 28, 1891, N. Y. Mail and Express) of fighting men in Europe ready for terrible wars.

Austria and Italy have both declared during 1890 that this condition of things is too great a strain upon their revenues, and cannot last; the triple alliance cannot be kept up; there must either be war or disarmament.

Have not, then, the Gentiles been preparing for war, even to the exhausting of their resources? and only these powers themselves know the dread that weighs upon their souls, in fear of what may befall when the crash comes, as come, they all believe, it must.

Now prophecy has it that events will so shape themselves that Portugal, France, Spain, Italy, Austria, Greece, Turkey—divided into two—Bulgaria and

Syria, the empire of Pagan Rome, will form themselves, with the other smaller powers covering the same territory, into a ten-kingdomed confederacy, which is ultimately to come under the sole rule of Antichrist, and a prostituted Romish Church, which latter, fallen from even the Christianity she possesses, embraces the Antichrist and his infidelity, and becomes the hold of every foul spirit, giving her power unto the beast. These are the "ten toes" of Daniel's image. This Rome is the "Fallen Babylon" spoken of in Revelations xviii. 2.

Sign X.—Famines, pestilences, tornados, earthquakes and disasters were to precede our Saviour's coming and have been of frequent occurrence, and are counted as the beginning of sorrows (Matt. xxiv.) Buchanan, in a number of the Arena, speaking in the name of science, prophesies earthquakes, wars and pestilences, and states that observers in this line of study have noted two earthquakes per day during the past two years. He might in many points be simply repeating Scripture language in reference to "the last days."

Sign XI.—"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof, to the Lord. And it shall be for a sign and a witness unto the Lord of Hosts in the land of Egypt." This altar and pillar are to be in the midst of Egypt and yet at the border thereof. Is. 19 : 19-20.

Has any witness come out to the Lord of Hosts in just this position of late years? Yes, all have at least heard of "Our Inheritance in the Great Pyramid," by Prof. Smythe, while many no doubt have read his

work, or that of Dr. Seiss, of Philadelphia, called "The Miracle in Stone," which is simply a synopsis, clear and legible, of the lessons taught by this wondrous monument to the non-mathematical reader.

The Great Pyramid is at the border of Egypt, and yet in the midst thereof, because lower Egypt is fan-shaped, and the middle of a fan is where the handle joins the fan, for it is at the apex or ending of Lower Egypt. It is also at the junction of Lower and Upper Egypt, in the midst! Here it stands, in the very position spoken of by Isaiah in the 19th chapter and 19th verse.

How is this great pillar a witness to the Lord of Hosts? It speaks of an exacter science than is known at the present day, in its conformation and welding together, for so accurately are its lines, angles and measures adjusted as to indubitably solve many mathematical as well as astronomical problems hitherto unreadable by scientific uninspired men, during the past 3000 years, showing therefore that the architect of the pyramid knew, or was given measurements by divine direction, which would tell to a future age that the structure contained in its mass problems then known but not to-day. Yet, oh wonderfully brilliant scientist of the 19th century, it was built, when you consider the races greatly your intellectual inferiors, viz., in the year 2170 B. C., which date astronomy supplied, through Sir John Herschel in 1837; and certain line measurements within its passage, confirmed, 40 or more years after.

But the solution of mathematical and astronomical

problems was the least of the marvels contained within this building, for its witnessing to the "Lord of Hosts" is shown in the verified history of the downward course of man in the entrance passage.

The history of the twelve tribes under Moses and the Prophets in its first ascending passage ; Jewish history in the passage to the Queen's chamber ; and the history of the Christian dispensation, or "Israel's resuscitation," in the grand gallery ; as well as the birth, death and resurrection of the Saviour.

In fact, the "Bible in Stone," therefore it is in truth a witness to the Lord of Hosts. Thus this grand sign of the "latter days" makes the "very stones to cry out" in testimony to a living and soon returning Lord.

CHAPTER X.

SIGNS OF THE TIMES—CONTINUED.

Sign XII.—This sign is of great import.

2 Thessalonians ii. 3, says: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin, or 'wicked one' be revealed, the son of perdition."

Now who is this "wicked one"? It is the Great Antichrist. Christ said to the Jews, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John 5: 43. This man is spoken of in Isaiah as the "Assyrian." Spoken of by Daniel the prophet as the "Little Horn," and as "The Beast" in Revelation, having seven heads and ten horns.

Now the expression; "That Wicked One" of Thess. "HO Anomos"—is synonymous with another Greek word "HO Anarchos"—The Anarchist! Hence a part of the "falling away" may be found in the springing up of a body of men calling themselves "Anarchists." We have them in Chicago and New York under this name. In Russia, Nihilists; in France and Italy, Communists; in Germany, Socialists.

I have an extract from the New York *Herald* of some time ago, in which a meeting of German Socialists is reported, and at which one of the speakers said:

"They now intended to break down everything, and to destroy all authority," kings, princes, powers !

They advocate, also, the abolition of marriage. Twice, in Paris, has the preliminary anarchist held sway, to the horror of civilization. When we have ten kingdoms energized by "The Anarchist." The horror is unspeakable ! It flows beyond the power of human expression.

This then is one of the awful features which is to present itself as one of the "three unclean spirits like frogs," which are to proceed from the "mouth of the dragon" (Satan), the Beast (Antichrist), and the "False Prophet," an Infidel Roman Church, combined with Mohammedan error. Anarchy proceeds then from the beast, or Antichrist, or Anarchos, the Anarchist.

From Satan himself proceeds the second unclean spirit, viz.: "That of Infidelity." We have had a remarkable increase in infidelity during the past forty years, and in various forms it is still gaining ground, and has been spoken of fully.

The third spirit proceeds from the false prophet or "two horned beast," and represents the Mohammedan and Jesuitical propagandism of the past twenty years, the twin false religions of the eastern and western Roman empires. The Mohammedans have been everywhere and are now greatly excited over the expected coming of their Mahdi, who they believe is to lead them on to universal sway, and to the destruction of all opposition ; and a recent article reports that ninety-five per cent. of all Mohammedans in Turkey to-day, are religious lunatics.

The Jesuits, we know, have made vast strides in power, especially in our free America, in Canada and in England. They steadily oppose our free institutions, and there is now a constant and more fiercely waxing fight in this country and in Canada to overthrow the public school system, that ensign of liberty, and law and order.

Boston began, and continues the fight, bravely and successfully, while all who love their country are beginning to awake to the necessity of struggling to the death in the preservation of free, Christian and enlightened institutions.

The movement is widespread throughout this country. May God prosper it to a successful issue, and believing as I do, that we are His people, the sheep of His pasture, and that "Tribe of Manasseh," which was to be "A Great People," I do not doubt God will bring the contest throughout the British race to a righteous end.

Here we have then, the "three evil spirits like frogs," which were to grow and to deceive the nations, and bring them to the the "Great day of God Almighty." The last world's battle, that of Armageddon. At which contest Christ comes. (See Zech. xiv. and xv.)

Sign XIII., found in 2 Timothy iii.: "This know also, that in the 'last days' perilous times shall come, for men shall be lovers of their own selves, covetous [a moneyed age], boasters." Never has there been an age where notoriety was more sought after; even the leaders of society love to have their names before the public, in entertainments and pleasures, while the age

boasts of its discoveries, not giving the glory to God, to whom the praise is due, for he endows man, and he alone, with all his powers, whether of invention, or research, or to whatever form of intellectuality man, may attain. He also gives life, health, breath and being: in fact, without His aid we could do nothing; then wherefore should we boast, instead of giving thanks? Men should become proud, "blasphemers, disobedient to parents, unthankful and unholy, without natural affection, truce breakers," or, in other words, doing what is called sharp business, each trying to overreach his neighbor; this is true of every business of the day.

Trickery within the law is not considered dishonesty.

"False accusers." Is it not true that scandals and evil thoughts and doubt of others are increasing?

"Incontinent, fierce, despisers of those that are good. Traitors; heady," a better expression for this "age of reason" could not be found. Anything that is against our remarkable "common sense" is considered unreasonable by these wonderful brains, which half the time will not see what they don't wish to advocate.

Men say, "It is against all reason I cannot accept this. I cannot adopt that, because my head says no." They leave out the "understanding heart," which is a combination of good desires, directing reason into right paths.

"Highminded." This means aristocratic. This pride is of various kinds. That of family, of education and refinement; that of power, and, worst of all, that of money. Each and all causing men to be high-

minded, and to look down upon those less favored than themselves.

“Lovers of pleasure, more than lovers of God.” True of to-day.

“Having a form of godliness, but denying the power thereof.” How many of our clergy to-day or the so-called christian communities are imitating Christ in meekness and lowliness of heart? Formalism abounds but how much faith and heart worship?

Sign XIV.—Isaiah xxvi. 20, 21, says: “Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.”

I have shown in a former sign that the Gentiles are preparing to fulfill their prophecies in the formation of the ten horns, or ten kingdoms in Europe, under Antichrist, and the prophecy here quoted is in a chapter referring to the very end of Gentile dispensations.

The previous verse, verse 19, also shows that it refers to the day of the resurrection, spoken of by Daniel in chapter xii., by Paul in I. Thessalonians iv. 14, 15, 16.

Then during this time of indignation and punishment of the nations, his people Israel are to close their doors and enter into their chambers.

It is a fact that, since 1888, Great Britain has so fortified all of her coaling stations and gates that the chambers are secure and the ports almost impregnable.

And not only has the armament been furnished Singapore, Hongkong, Table Bay, Simon's Bay, Colombo, Jamaica, St. Lucia, and Sierra Leone, also Aden and Mauritius, etc., etc., all the foreign gates, but the home ports as well—Portsmouth, Plymouth, the Thames, Malta and Gibraltar. The work was completely finished in 1891.

So much for Great Britain. A year ago Lieutenant Totten suggested that America take the now-vanished surplus and fortify her ports.

Only a short time since, the New York *Tribune* published a criticism upon this very suggestion, and yet two days afterward the *Daily Continent* informed the public that government had decided to immediately fortify the entrance to New York so effectively, that no enemy could bombard the city. It is also well known that since Italy threatened this country the War Department has been taking steps to defend her coasts.

Here, then, is a striking fulfillment of a prophecy made 2500 years ago, when set by the side of the great war preparations among the Gentiles, and is also corroborative of Prof. Totten's chronology. This information has been culled from a quoted article, taken from the London Times, Feb. 20, 1891, being simply a report of Sir Edward Stanhope's speech as Secretary of War, in the debate in the House of Commons on "Imperial Defences."

Sign XV.—James v. 1-7 says: "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cank-

ered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

“Ye have heaped treasure together for the ‘last days.’ Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

“Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.

“Ye have condemned and killed the just; and he doth not resist you.”

We have to-day colossal fortunes, rings and combinations, all tending to make the rich richer, the poor poorer, and dishonesty within the law is the order of the day. It is acknowledged as a moneyed age, which he who runs may read is prophetic of the “last days.” The luxury and wantonness in living has never been surpassed in history.

Sign XVI. is the compact of Rome with anarchical democracies, over whom for a time she is to “sit a queen,” the second beast, or “false prophet” of Revelation.

Sign XVII. is the expansion and increase of power of the peoples inhabiting the territory of pagan Rome, demonstrating there for the first time in history, a state “partly strong, partly broken;” “part of iron,” or kingly power: “part of clay,” or the anarchical masses, showing their strength; prophetic of the last days, just before the setting up of the kingdom of the

Son of Man, Daniel. "See appendix A." Disraeli's forecast.

Sign XVIII.—Prophecy has opened out in a marvellous manner, and the large majority of its students are preaching the second advent as near at hand.

Sign XIX.—The discovery of the lost ten tribes as the head and not the tail of the nations, as the leading race, and divided into two great powers, the position assigned to them by Scripture, when unaware of "their origin," is a most wonderful testimony to the nearness of Christ's advent.

Sign XX.—The following paragraphs taken from "Earth's Earliest Ages," by G. H. Pember, give the seven great causes of the antediluvian apostacy. They are as follows:

I. A tendency to worship God as Elohim, that is merely as the creator and benefactor, and not as Jehovah the covenant God of mercy, dealing with transgressors who are appointed to destruction, and finding a ransom for them.

II. An undue prominence of the female sex, and a disregard of the primal law of marriage.

III. A rapid progress in the mechanical arts, and the consequent invention of many devices whereby the hardships of the curse were mitigated, and life was rendered more easy and indulgent. Also a proficiency in the fine arts, which captivated the minds of men, and helped to induce an entire oblivion of God.

IV. An alliance between the nominal church and the world, which speedily resulted in complete amalgamation.

V. A vast increase of population.

VI. The rejection of the preaching of Enoch, whose warnings thus became a savor of death unto the world, and hardened men beyond recovery.

VII. The appearance upon earth of beings from the principality of the Air, and their unlawful intercourse with the human race. Note : See appendix B.

Are the signs given of the second coming real or imaginary?—and have we among us to day any of the seven causes which led to the antediluvian apostacy? If the signs are true, and the apostacy present, we must prepare to meet our Lord.

Sign XXI.—N. Y. *Herald*, Aug., 1892. “The great Papal Scheme to unite Eastern and Western churches.” Thus rises to sight the “Two Horned” Beast of Rev. xiii., or the future False Prophet of that chapter.

CHAPTER XI.

TOTTEN'S CHRONOLOGY—FROM THE CREATION TO THE END OF THE AGE.

It is necessary in an exposition of chronological subjects to say something as to the foundation upon which the chronology is based, and to make clear at least the skeleton which gives strength to the superstructure. Prof Totten's chronology of the 6000 years since creation may be taken as a straight line, beginning with Adam's creation and terminating in $5897\frac{1}{2}$ A. M.—our A. D. year $1899\frac{1}{4}$. This line is bisected once, at Joshua's long day, to which date there had passed 2555 solar years since time was born. The addition of 3445 lunar years, to 2555 solar, gives us 6000 solilunar years; which 6000 years, part solar, part lunar, equal $5897\frac{1}{2}$ Anno Mundi, or total solar years, and equals also A. D. 1899.

His contention is that on account of the wickedness God foresaw would arise upon the earth at this present time, he "shortened the days" from solar to lunar years, so that 6000 years would fully pass and his word be made sure; that the seven thousandth or Sabbatic millenium should be ushered in as testified to in Revelation; also, that in mercy "those days should be shortened," for if allowed to extend to a full 6000 solar years from Adam, man would again become too wicked for redemption; therefore prophecy, as given in his

word, would become void, which it cannot; every jot and tittle is to be fulfilled.

But on what authority does he declare that just 5891 solar years have passed away since the very day Adam was created? On his own alone? No. On Biblical chronology alone? No. On the unsupported testimony of science alone? No. But he has discovered that the chronology of our almanacs, which is that of the British Chronological Society, the most scientific body of men in that study of the world to-day, his own chronology, and that of the Bible, agree without error, and that they all pronounce this year to be 5891 solar years, A. D. Sep., '92, from Adam's creation, and all declare that the first week of time can be as accurately determined, as any week in any year since.

A recent writer upon his chronology states: "I have carefully examined those chronological calculations, because, without having known anything of Prof. Totten or his writings, I am about publishing some volumes treating on the same subjects, to which I have given close attention for many years. And it may be of interest to you and also to your readers, to know that the result thus far of my examinations is, that I find Prof. Totten's historical searches and researches, and his chronological calculations without error. I find also that astronomy, correctly understood, corroborates the Bible chronology in every particular."

Here is a fourth independent witness, and doubtless could error be found in the above conclusions, the enemies of the Bible would ere now have seen and replied

to it. In proving that "Joshua's long day" was a fact, taking place in A. M. 2555, Prof. Totten found that three other races beside Israel, had a history of the said day, and he also discovered by astronomical calculation through the cycles, beginning with the first week in creation, such a conjunction as the sun standing still over Gibeon, and the moon over the valley of Ajalon did take place, upon a Tuesday.

Calculating backwards through these same astronomical cycles from our own era, he found such a conjunction, testified to on a Wednesday, thus demonstrating an interval of 24 hours, not accounted for by astronomy, but further testified to as a fact, because chronological time is to-day one day ahead of astronomical time; proving conclusively that the chronologists of that distant era saw the day, knew the day, and counted it in, and thus verified contemporary history, the Bible account and astronomical verity. That this day should appear in this relation now, is a most striking proof of the accuracy with which both astronomical and chronological calculations have been kept through all the centuries, as well as a demonstration that "one day" additional was introduced for the very purpose given in holy writ.

The next question arises: "What right has Prof. Totten to change from solar to lunar years at this time? The reply is very simple: Because he has proven, by an irresistible argument, that to that date was precisely 2555 solar years; and we know that afterward the Israelites reckoned solely by lunar time, and have done so ever since, intercalating or insert-

ing every few years a number of days, so as to keep the order of solar years also.

On a larger scale, just the same plan as we pursue every four years by inserting one more day in the month of February.

Thus we evidence that on Biblical and astronomic reckoning, solar time was used for 2555 years from Adam, and after that period, lunar; and so we necessarily arrive at the 6000th year from creation in our Anno Domini 1899 $\frac{1}{4}$. Prof. Totten also very clearly proves that such a conjunction of the sun and moon on Joshua's Long Day cannot recur at that special place for uncountable ages; therefore there has been but one since time began. And further, the year 2555 ended a week of solar years from creation; thus—seven times 365 years=2555, completing, as it did, the Antediluvian calendar; thus marking, as we have shown, the dividing year between the former reckoning by solar years and the latter ages by lunar years.

A distinct and powerful proof of accuracy in Prof. Totten's conclusions.

Thus it can be seen from the testimony of sacred and secular science, our 1899 $\frac{1}{4}$ will terminate 6000 years from the birth of known time, and the deepest thought of ancient days agrees in the belief that the seven thousandth will be Sabbatic, and an era of peace and righteousness.

The whole testimony of the Bible, as I have endeavored to prove, demonstrates the Saviour as King over the whole earth during this millenium period also; thus

it is the same era as that looked forward to by the ancients.

Herein, then, lies the wonderful importance of the date, to the soul of every living man.

To enter into details of this chronology would alone fill a large volume, so that a concise statement of it, as a whole, must follow.

The next portion of the chronology we draw attention to, is that connected with the times of the Gentiles.

The Saviour said that Jerusalem should be trodden down until the times of the Gentiles were fulfilled. All prophetic writers agree that these "times" cover the period of rise and decay of the four great world empires, Babylon, Medo-Persia, Greece and Rome. I have shown in previous articles that the last of these, Rome, is about to develop into the ten-toed and ten-horned kingdom of Daniel and Revelation, as well as given among the signs of the times, by name; the present *nuclei* of these powers.

All the leading prophetic writers also assert that their duration was to be 2520 years, but they have been in doubt as to the actual beginning of them, therefore uncertain as to their precise end. God said to Israel, in the 26th chapter of Leviticus, four times, as well as in other places in the Pentateuch, that if she "walked contrary to him," he would punish her "seven times" for her sins. A time in prophetic chronology is 360 years, as has been shown over and over again by prophetic writers in its long chronology; and seven years in its short chronology, thus, seven times 360 gives 2520, whether of years or days,

Now, as Israel did sin, she has to complete these "seven times" of punishment before she can be restored to her own land, and to safety under the Redeemer or Holy One of Israel, or the Saviour, when he comes, as demonstrated in a former paper. Daniel xi. refers to this very seven times of punishment; and the angel emphasizes it in the prophecy of the seventy weeks; for the last week, ends this aeon or age.

During these 2520 years Gentile powers were to have the chief sway, or the leading role, in earthly dominion.

Daniel said to Nebuchadnezzar, "Thou art this head of gold. After thee shall arise a kingdom inferior to thee, then a third and fourth, and when this last shall have reached a state, partly strong, partly broken, part of iron and part of clay (formed into ten divisions) then the Lord of Heaven shall set up a kingdom, which shall never be destroyed." This fourth kingdom was Pagan Rome, and to-day, both the eastern and western territory are partly strong and partly broken, being part monarchial, part anarchic.

Because Daniel said, "Thou art this head of gold," most expositors have dated the commencement of the 2520 years from the time that Nebuchadnezzar ascended the throne; whereas Daniel was referring to dynasties, four great ones, with the Babylonish at the head; therefore, the 2520 years, times of the Gentiles, or "seven times" of punishment of Israel, begin with Nabopolassar, the father of Nebuchadnezzar, who founded the empire in the year 622½ B. C., or 3377½ Anno Mundi.

Prof. Totten decided to begin there with the following result : $3377\frac{1}{2}$ A. M. plus 2520 equals $5897\frac{1}{2}$; or, $622\frac{1}{2}$ B. C. plus $1897\frac{1}{2}$ A. D. equals 2520 years. Now $5897\frac{1}{2}$ A. M. equals A. D. 1899 $\frac{1}{4}$, the very date to a day, when the 6000 soli-lunar years from time's origin, terminated. One date, ushering in the seven thousandth or millennial year, the same date starting from Nabopolassar, ending in the restoration of Israel, and according to Daniel, the setting up of the dominion of one like unto the Son of man.

Here was a corroboration, indeed, that the framework, or line of time, the foundation of this chronology, was correct. These 2520 years were solar, showing the loving kindness and patience of the Almighty, in order to allow the most extreme limit included in his purposes, wherein these nations could seek him and find peace. They most assuredly have not done, nor are they doing so.

But this was not all. Prof. Totten ascertained that from the beginning of the year 3444 A. M., the end of the first year of Nebuchadnezzar's son's reign, or one and a half years after Nebuchadnezzar recovered from his insanity, to the end of 5888 A. M., equal to our September, 1890, was just 2445 solar years, which is equal to 2520 lunar ones. From this September, 1890, to March, 1892, is precisely 18 months more, bringing us to the starting point of Antichrist's seven years, ending, of course, in March, 1899.

Once more ; first, Nebuchadnezzar's insanity, the type of the seven last years of this dispensation ; one half a year, wherein on his recovery he wrote an epistle

to the nations and then died—3444, the first year of his son's reign ; 2445 solar is equal to 2520 lunar years, starting in 3444 and ending in September, 1890, A. D. Now the process reverses, viz : One half a year, to March '91 ; one year to March, '92 ; seven final years of Antichrist and Gentile insanity ; or 70th week of Daniel ; and the coming of the Saviour.

The movement for the Jews' return to Palestine began in the United States, by the petition to that effect presented to President Harrison on the 4th of March, 1890, and as every nation has objected to their colonizing within their borders to any great extent, all things point to an opening up of Palestine for their full settlement ; if so, and I have no doubt of it, Prof. Totten is correct, and we enter upon the seven years of Antichrist, of which, I repeat, the seven years of Nebuchadnezzar's insanity was the type.

Thus the correct ending of the 6000 years in 1899 is fortified and confirmed by the similar termination in March, 1899, of the times of the Gentiles, or the 2520 years, or "seven times." Again the words of Israel's punishment.

"This generation" of Matt. xxiv., Luke xxi., etc., should be "that generation," as proven by Prof. W. I. Knapp of Yale University. Note that a Bible generation is threescore years and ten, or 70 years. In considering the change, Prof. Totten calculated the number of such generations which had passed between Adam and Christian era.

He found that 57 times 70 ended at the opening of the year 3991, making 3990 full years, leaving nine

years to 4000 A. M., or the year 1 Anno Domini. He then took the 12 hours spoken of by the householder, who owned the vineyard and who hired laborers; the first, third, sixth, ninth, and eleventh hours, and multiplied the catch of great fishes, 153, by the hours, each hour being 153 years in duration.

This was of course arbitrary, but note well the result— $12 \times 153 = 1836\frac{1}{2}$; $3991 + 1836\frac{1}{2} = 5827\frac{1}{2}$ + “that generation,” or 70 years more = $5897\frac{1}{2}$ A. M. = 1899 $\frac{1}{4}$. The reason $5897\frac{1}{2}$ solar years equals March, A. D. 1899, is because Cæsar’s calendar deducted 6 months from true time. Exiguus Dionysius, bishop of Rome in 534, deducted a year; and lastly, in 1752, the British Parliament withdrew three months more, $1\frac{3}{4}$ years in all, and so placed A. D. years just this amount ahead of solar time. Thus $5897\frac{1}{2} + 1\frac{3}{4}$ years = 1899 $\frac{1}{4}$.

Although the calculation, therefore, was arbitrary, the result delineates the occult meaning in the parable of the householder, and in the great catch of fishes (see “Final Year of Grace,” Totten); also further corroborates the exact union of all the limbs to Totten’s line of chronology.

Let us add another number to the wonderful results already obtained by this remarkable investigation.

“The Ten Tribes,” or “The Kingdom of Israel,” or our own ancestors, were wholly deported to the southwest of the Caspian sea by the Assyrians, in the year $3306\frac{1}{2}$ A. M., or 690 B. C., $2520 + 3306\frac{1}{2} = 5826\frac{1}{2} = 1828\frac{1}{4}$ A. D., plus “that generation,” of 70 years = 1898 $\frac{1}{4}$, the beginning of the last year of Antichrist’s seven years; which we have seen is Daniel’s last week

of the 70 weeks of years, and which finishes in horror, yet ushers in the millennial day, with our Lord victor over all the powers of darkness.

Once more ! Let Judah appear on the scene, and fitly join “bone to bone,” to Israel ; with her chronological light, shining in the dark place. Last year A. D. 1891 is the year 5651 on Judah’s record, and the year 1899 will be her date 5660.

The Jewish chronology had its origin, according to the professor, two years after Enos was born, 237+ Anno Mundi, or the 238th year from Adam, and the Bible then states that men began to call upon the name of the Lord—Jehovah ! Now, our Saviour, in telling his disciples how to pray, said : “Our Father, who art in heaven, hallowed be thy name !” What has this to do with the chronology ?

The significance of the expression lies in the fact, that God says in Ezekiel that he will “hallow, or sanctify his great name in the face of the heathen ;” and that the Jewish year, 5660, or our 1899, spells I, H, V, H, or Jehovah ; so that in that year, according to the chronology of our brother Judah, he will “hallow his great name Jehovah,” clinching therefore, like a vice, the whole framework of Totten’s calculations, and verifying emphatically that “the great day of the Lord is upon us.” Every Hebrew, Greek and Arabic letter represented a number, and I, H, V, H, or Jehovah give 5660. He has withdrawn from its hidden chamber the riddle of Esdras. Let him give in his own words this solution.

Furthermore, I have arrived at this same date *a quo*

by the solution of the chronological riddle in Esdras (4 Chap. xiv. 10-12), of *double* "Messianic" import, and which has also been published broadcast over the land (*vide* among other papers the New York *Tribune* for May 19). This calculation binds the five *most* important dates of human history together, and spans "all time" as unerringly as the catenary which upholds the Brooklyn Bridge.

To brief this calculation, let it be stated that Adam was "made" in the year 0 A. M., that Esdras received this prophetic riddle on the New Year's day of 3530 A. M., that Jesus, "the Christ," was born in 3996 A. M., that "the Spirit of all truth" caused the book of Esdras to be re-transcribed and re-dated from the year 5000 on the Jehoveto-Judaic scale, and that in the coming year, 5660 upon this same scale, which is our 1899 A. D., the Lord will have suddenly come again unto his temple, 3530: 3996: 5000: 5660. Q. E. D.

Further, he vividly clears up the mystery of the 2300 year days of Daniel, demonstrating their beginning from Alexander the Great's era, and ending by lunar count in our March, '92—therefore at the starting point of Daniel's 70th week. He shows that from the "Decree of Phocas," 607, there are just 1260 lunar=1222½ solar years, which terminate in A. D. 1828¼, the ending of the 2520 years of punishment to the Ten Tribes, or the British-American race; since which date "Our race has devoloped into the leading power of the globe; and that an additional 75 lunar years land us in 1899, the very same date as "that generation;" the 6000 years, etc.

It is beyond and above all other prophetic chronologies, as the great mountains are above the hills, and simply proves itself. The more it is investigated the clearer it becomes ; the more remarkable its range and stability. Despite what has already gone before the nation, there is much more behind, which explains the past, and delineates the depth and wisdom and might of the inspired Bible chronology.

Those who have studied the prophets, and see the coming Saviour, by the signs of the times alone ; in this chronology, which as Prof. Totten declares, is that of the Bible rightly expressed, and not his own, in the sense of individuality, but simply as an investigator who has been blessed by finding the truth, in figures : behold in measure, the depth and height, and unspeakable wisdom, of the Almighty Numberer.

Prof. Totten says :

These are not isolated opinions, nor is my own mind in such "solitary" sympathy with the religious or lugubrious side of the matter as many of my critics claim. To establish this, let me quote what a fairer contemporary admits, and with the rest suppress. "It is strange, but right upon the heels of Prof. Totten's statement comes the announcement of the great Prophetic Congress, that was recently in session at the Mansion House, London. This congress was composed of hundreds of the most learned bishops, prelates, members of Parliament, and deep thinkers of the age. They gave it out as the result of their combined wisdom and labor that the end of the 'world' (age) would come soon."

Here, then, we have Prof. Totten's chronology, with all its significance, shown, to the best of the writer's ability, as well as endorsed by the signs of the times, noted as preceding closely the Saviour's advent, in glory.

Has not sufficient been presented to make all men pause, in their forgetfulness of God, when devoting their whole energies to things of earth, and earthly prosperity, to consider and prepare, and purify themselves, that they may not be ashamed to meet Him when He comes. Is it not time to search the Scriptures, as a portion of our daily work? Ought we not now to pray for faith, and to watch, for our life's sake? Our eternal life's sake!

Hear the words of the Saviour: Luke xii. 35-7, "Let your loins be girded about, and your lights burning; and ye yourselves, like unto men that wait for their Lord, when He will return from the wedding; that, when He cometh and knocketh, they may open unto him, immediately. Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them."

"Occupy till I come," was his command, and so each must do his daily earthly duty, and the better too because He is near; but He likewise bids us to "set our affection" on things above, and not on things on the earth.

CHAPTER XII.

CHRIST'S SECOND COMING—ITS DIVISION INTO TWO SEPARATE STAGES—THE PAROUSIA, OR THE COMING IN THE AIR BEFORE THE TRIBULATION—THE EPIPHANIA, OR HIS COMING TO THE EARTH.

By measure hath He measured the times, and by number hath He numbered the times, and He doth not move nor stir them, until the said measure is fulfilled.

So speaks Esdras, of God, the great numberer, the Almighty One.

The Pharisees also with the Sadducees came, and tempting, desired that He would show them a sign from Heaven. He answered and said unto them, When it is evening ye say, it will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye discern the signs of the times. (Matthew xvi. 1-3.)

Remember the former things of old : for I am God, and there is none else ; **I am** God, and there is none like me.

Declaring the end from the beginning, and from ancient times, the things that are not yet done, say-

ing: "My counsel shall stand, and I will do all my pleasure." (Isa. xlv. 9 and 10.)

Several times in Isaiah God repeats this statement.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. (2 Peter i. 10.)

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. (Matt. v. 19.)

They have Moses and the prophets; let them hear them.

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

Let your loins be girded about, and your lights burning.

And ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately.

Blessed are those servants whom the Lord, when He cometh, shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. (Luke xii. 35-7.)

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke xxi. 36.)

And what I say unto you, I say unto all, Watch. (Mark xiii. 37.)

For had ye believed Moses ye would have believed Me, for he wrote of Me.

But if ye believe not his writings how shall ye believe My words.

Search the Scriptures ; for in them ye think ye have eternal life, and they are they which testify of Me. (John v. 39, 40, 47.)

Of which salvation [Paul is here speaking of Christ's first coming, and His following ascension into glory] the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.

In the foregoing extracts from Scripture we have the testimony that God measures and numbers the times, and in Daniel and Revelation certain periods are mentioned also ; as in other Scriptures, set periods, which are now known to have been fulfilled to the day ; which completions have only been recognized through investigation and comparison. We are told that in Christ's day men searched the sky, but could not discern the signs of the times ; just as to-day, our prophets foretell storms and fine weather, earthquakes and portents of the star conjunctions, yet if they do not search Scripture are blind to " The signs of these times."

The Bible states that God declared the end from the beginning, as I have endeavored to show is the truth, in my previous papers.

Peter tells us to study prophecy. Christ declares that if they had believed Moses and the prophets they would have believed Him. The Saviour gives the glorious promise quoted, to those whom he finds watching at the time of his second return ; and speaking of the period of great tribulation, to take place just previous to his descent upon earth, warns us to watch and pray always, that we may escape it and stand before him ; and repeats most emphatically, Watch, in many places, when referring to his second advent, as likewise do the apostles, Paul, Peter and John. He commands us to search the Scriptures, not creeds and commentaries.

Paul quotes the prophets as searching times and seasons in relation to the Saviour's first coming ; and we have in our own generation many of the leading Christians of all denominations not only studying and expounding prophecy, but a greater number of them arriving at the expiration of this century as the end of this age, the second coming, and the dawn of the millennial era. As large a proportion as a hundred prophetic writers of " this generation " have come to this conclusion.

I have endeavored to make clear that Prof. Totten's chronology is unique, inasmuch as he terminates without the slightest forcing of dates, the 6000 years, the era of the Gentile sway, the seven times' punishment of Judah, the riddle of Esdras and the Jewish Jehovitic year, as well as " that generation," which is ours ; in March, 1899. And the seven times' punishment and banishment of Israel, or the British race, from their own land in 1826½, which, with 70 years added, closes

in 5896 $\frac{1}{2}$, equal to A. D. 1898, or within one year of the other terminal dates.

Now, biblical teaching distinctly evidences that Christ's second coming is divided into two stages: the first, where he descends to the air only, before the great tribulation; the dead in Christ arising first, "then we which are alive at His coming shall be caught up together with them in the clouds, to meet the Lord 'in the air,' and so shall we ever be with the Lord." The second portion, after this time of trouble, when He comes on the clouds of heaven, every eye shall see Him, and all the tribes of the earth shall mourn when they behold Him coming with the wise virgins and resurrected believers, "to the earth," to take vengeance on wickedness, and rule the whole world from Jerusalem, through the millennium.

Here, it seems to the writer, lies the secret, and the explanation of that remarkable passage, "No man knoweth the day or the hour," which is constantly upheld as a conclusive argument that Christians shall not know the day or the hour.

It is neither possible nor probable, that we cannot discern the day and the hour, when He comes to earth, because from the moment that anti-Christ makes a compact with the Jews, for "one week" or seven years, after the ten kingdoms of Daniel and Revelation are formed out of the territories of the old Eastern and Western Roman empires, every prophetic student knows that from that date to the Saviour's descent on the earth, with the "chosen, the faithful and the true," is

seven years, and neither more nor less. They are now aware that when such a compact takes place, it is the last week of Daniel's prophecy of the 70 weeks, therefore the result is sure. It is the last week of years, of this æon. Again, such a compact with the returned Jews will prove the truth of Prof. Totten's calculations, as to exact dates.

If a treaty does not come to pass within a certain time, he is in error, but even such an event would not prove the Saviour's return distant, for the "signs of the times" assert that such a week is near, or here. I am firmly of the opinion that the chronology is correct, and that great events and mighty wars in Europe will take place; the ten kingdoms will be formed out of the present twenty or more, and having entered upon this week of years, the real midnight cry will break forth soon after; and all Christians will then become alive to the fact by sight that these ten vast and anti-Christian kingdoms have arisen, while students of prophecy will know them to be prophetic.

Again, when the times of the Gentiles are fulfilled, Israel and Judah return, and are ruled over by Christ, as shown in a previous paper. Totten finds their termination synchronous with all the other dates, for the first time, in his history of the prophetic chronologies. The ending of these times means the Saviour's advent to earth, for the reason that,—“In His days Judah shall be saved and Israel shall dwell safely.”

The 6000 years soli-lunar calculation comes to an end in the same year. The seven thousandth has al-

ways been considered the Sabbath of the earth, under God's direct government.

All these demonstrations go to prove that the day and hour of the Lord's advent to earth may be, and is certainly to be known to Bible searchers in the "last days." But the day and the hour of his coming in the air, is not so sure in forecast, as the former; and here, the Saviour's declaration, that "no man knoweth," may apply, though there are reasons to be given later, which testify to the probability that this day and hour will be made manifest to those who are watching for his coming. There are two Greek words used to denote the second coming.

"Parousia," which means presence, without visible manifestation; and "Epiphaneia," or open manifestation, when every eye shall behold Him.

Parousia is used 24 times, and Epiphaneia 6 times, in the New Testament.

The first refers to that portion of the coming of our Lord before the time of great trouble, when, "as the lightning cometh out of the east and shineth even unto the west, so shall the parousia of the Son of man be."

As in the days of Noah and in the days of Lot, they were eating and drinking, etc., and knew not until the flood came and took them all away, so shall the coming (parousia) of the Son of man be.

For as a snare shall it come upon all them that dwell on the earth.

"That generation" shall not pass away until all these things be fulfilled.

Then shall two be in the field; the one shall be taken and the other left.

Two women shall be grinding at the mill, one shall be taken and the other left.

Watch, therefore, for ye know not what hour your Lord doth come.

Now look at the epistles :

But every man in his own order ; Christ the first fruits ; afterward they that are Christs' at his [parousia] coming. (1 Cor. xv. 23.)

For what is our hope or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ, at His [parousia] coming." (1 Thess. ii. 19 ; iii. 13 ; iv. 15.)

Be patient, therefore, brethren, unto the parousia of the Lord. (James v. 7.)

And saying, Where is the promise of His parousia ? (2 Peter, iii. 4.)

And now little children abide in Him ; that when He shall appear we may have confidence, and not be ashamed before Him at His parousia, or coming.

Paul tells us in Thessalonians iv. that those who are alive at this parousia shall be caught up with the resurrected dead, to meet the Lord in the air, and so shall we ever be with the Lord ; and also in 1 Cor. xv. 51, 52, " We shall not all sleep, but we shall all be changed ; in a moment, in the twinkling of an eye," etc., thus reiterating in other words the statement of the Saviour, that His parousia shall be as the lightning flash.

Once more, read that remarkable saying of our Saviour's in Luke xxi., when speaking of the awful tribulation to take place immediately before His epiphaneia, or coming to the earth, " Watch and pray

always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Only then, by His coming first to the air, when some who are alive and watching on the earth at that time are to meet Him, when the dead are raised, and Satan cast down to earth, as shown in the discourse on the teaching of both Testaments concerning the second coming; only by such a view, can this declaration be sustained.

But there is further verification. Take the parable of the ten virgins of Matt. xxv.

They went forth to meet the bridegroom with their lamps, some with oil, some without, but all Christians; and believers in Him, as their Saviour, for the whole ten are likened to "The Kingdom of Heaven."

"While the bridegroom tarried, they all slumbered and slept."

In "this generation" what has happened thus far?

In 1837 Miller began to preach Christ's return in '44, and roused the attention of the Christian world, and he and his followers went out to meet the bridegroom, but Christ did not come, and at once the whole church almost, fell asleep, because the bridegroom tarried.

There have been other but less extensive movements since that date of the same purport, and the Christian world has continued to slumber and sleep, though many prophetic students have continued to write and to warn that the days draw near.

The parable proceeds: "And at midnight there was

a cry made, Behold the bridegroom cometh ; go ye out to meet Him.

“Then all those virgins arose—the whole Christian Church arose—and trimmed their lamps.

Now such a cry is arising to-day, but the whole church, or the mass of it, far from being aroused, seems to be very largely and wholly indifferent to the matter, or else impatient of it because the cry was not followed by his coming on previous occasions ; or they believe that when Christ comes the judgment is the final one, and there is no such thing as a reign on earth for 1,000 years, etc., etc. ; or they are wrapped in formal worship and do not search the Scriptures ; or they claim the signs to be vague. This proves that the real midnight cry has not yet started, for at that time all this indifferentism is to vanish, because then, they ask the wise virgins for their oil, and when told where to get it, go to those who sell ; practically to those who already know the truth.

Many may say, on reading the above, “Well, I will wait until such an universal interest does take place, and will then study with the others.”

Very well ; but note the consequence. “And while they [the foolish virgins] went to buy, the bridegroom came ; and they that were ready went in with him to the marriage, and the door was shut. Afterward, came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I know you not. Watch, therefore, for ye know not the day nor the hour when the Son of man cometh.”

It is too late at this time for Christians to make ready

and RECEIVE admission to Christ's presence when he comes as the lightning's flash, if they have no oil and do not watch and study before the midnight cry, so as to be ready then, and to know then that "He is near, even at the doors."

Daniel says in the time of the end "The *wise* shall understand."

This parable states that a portion of the Christian church are to know and be ready when this cry arises.

Then the only way to be ready and to know is to search the Scriptures, and to study prophecy before that event, and not afterward; otherwise, they lose the highest reward which it is given mortal man to gain—that of being among the first fruits taken alive from the earth, to be with God and the Lamb, forever and ever (Rev. xiv. 4), perfect in spirit, soul and body, because they shall "see him as he is, therefore, they shall be like him," and united with Father and Son by an indissoluble bond that will never end. (See John xvii.) While the foolish virgins, who have not understood, from failing to look at prophecy as a light in a dark place; although now seeing clearly what they might have known before, are left on earth to suffer through the horror of anti-Christ's reign of terror, and to be received at the marriage supper when Christ comes to earth to terminate the power of Satan and his coadjutors, the anti-Christ, and the false prophet.

Truly, to take a high place, but not the first; and in the preparation, refined as by fire, through suffering and martyrdom.

The parable of the wise virgins, with Paul's state-

ments as to the parousia, and the Saviour's warning to watch and pray, that we may escape this tribulation and stand before him, are not the only scriptural passages that point to a deliverance of some living Christians just before this trouble.

The epistle to Philadelphia, one of the phases of Christianity since Christ, recognized as the Prophetic church, informs us through the Saviour himself: "Because thou hast kept the hour of my patience, I will also keep thee from the hour of temptation, which shall come upon all the earth, to try them that dwell upon the earth." (Rev. iii.) Here is a plain statement, which is made clearer by repeating the declaration in Revelation xii. 7, 8, 9, 12: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out; that old serpent, called the Devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.

"Therefore, rejoice ye heavens and ye that dwell in them. Woe to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Here is Daniel's time of great tribulation, and the Saviour's, and the time of tribulation which is to try the whole world; the time of Jacob's trouble and the latter three and a-half years of Antichrist, or the beast's great power; because the dragon gives his power, seat and authority to the beast. (Rev. xiii. 2.)

And the time of the rule of the ten kingdoms of Daniel and the ten horns of the beast ; therefore the terminal half of the last week of Daniel's seventy weeks, and thus the time just preceding the epiphaneia, or the advent of our Lord on the earth, for the full and sufficient reason that the dragon is bound, and the beast and the false prophet are cast into the lake of fire, when the Saviour comes to earth. (Rev. xix.)

Never in sacred history do we hear of Satan being cast down to the earth, but, just previous to the second advent, when the cry goes forth, "Woe to the inhabitants of the earth and the sea," etc., and here lies the cause of a tribulation such as never was before, and never shall be again !

Totten's chronology and the signs of the times denote that the dreadful era is near at hand, and before this awful period, Scripture emphatically teaches that not only do the dead in Christ rise, but also that a portion of the Christian church, the Wise Virgins, so-called, or the Philadelphian church, escape and are caught up to their Lord.

And this is further made positive by the sealing of 12,000 from every tribe in Israel or the British race, and of that portion or remnant of Judah who came with Jeremiah to Ireland, 588 B. C. and have been for twenty-four centuries amalgamated with the ten tribes ; (Rev. vii.), as well as by the 144,000 of Rev. xiv., "redeemed from the earth" (one and the same body), and from among men, being the "first fruits unto God and to the Lamb" (verse 4). Then in verse 6 follows the world-wide revival which will begin at once after

this parousia, or taking from the earth, those who are watching for the Lord. Whether the number 144,000 includes all those living ones who are translated to the presence of the Saviour when he comes to the air to receive them, I know not ; but their portion is blessed and holy for evermore, for they “ follow the lamb whithersoever he goeth,” and he, the lamb, is undisputed King of kings and Lord of lords, throughout the eternal ages.

Holy because he is holy, true because he is true, filled with knowledge, might, wisdom, and power, because one in heart, soul and mind, by voluntary obedience, with Him that sitteth upon the throne, and the Lamb ; receiving therefore of *His* life, without variableness or shadow of turning, perfect in love, joy, and peace for evermore. Who among earth’s sojourners, realizing this, will not strive for such a prize ? Let him take heed unto prophecy to-day, before the opening of the midnight cry, and the promise is sure to him also.

The Laodicean Church, the foolish virgins, are spewed out of his mouth at the parousia, or the marriage of the Lamb ; to be tried by fire that they may be rich, and then come into the marriage supper of the Lamb. (Rev. vii. 14 ; Rev. xx, 4 ; Rev. xv. 2, 3 ; Rev. vi. 10, 11.)

The parousia comes as a snare, in a time of eating and drinking, marrying and giving in marriage, a time of lax faith, after the ten kingdoms have arisen ; at some time during the first three and one-half years of the final seven, because the great tribulation takes

place during the final three and one-half of this week of years ; in a time of peace and as the lightning flash. From that time forward, those Christians left on the earth see prophecy fulfilled daily, and are like the unbelieving Thomas ; seeing, they believe, and by God's mercy are saved, and in the millennial era rule, under the Saviour, over the earth.

All believers in Christ are upon the earth during the 1,000 years, as rulers, but they are not of it. They are above it ! Thus the Saviour spoke verily the truth when he said : " My kingdom is not of this world."

The epiphaneia is open and clear to every eye, for he comes direct to the earth, and it is after the " time of trouble, such as was never since there was a nation," and never shall be again. (Zech. xiv. ; Rev. xix. ; Ezek. xxxix.) At the epiphaneia, the wise virgins, the foolish virgins, and the resurrected righteous dead, all come with him to earth to the marriage supper of the Lamb ; while those yet left on earth at his appearing are the British race and Judah, all over the world, who have not entered his kingdom as wise or foolish virgins, and who have not become members of the kingdom of heaven. The " one-third " remaining Jews left in Palestine, and the gentile nations throughout the globe.

British and American Israel remaining on the earth, are blessed at that time with an outpouring of the Holy Spirit upon the whole race. The Jews " look on him whom they have pierced," and the Saviour gathers his elect from the four corners of the earth and makes them " one nation upon the mountains of Pales-

tine forever ;” while the other nations of the earth are brought to righteousness, and come up representatively, year by year, to worship at Jerusalem.

Thus, from Bible teaching, it appears to the writer to-day that any man or woman in Israel, or the British-speaking races, or among Christians everywhere, has the choice, if they will study the times through the prophets, before the midnight cry arises, of one of four positions, for at least the millennial era :

First.—That of a wise virgin, believing, before the midnight cry really arises, that Christ’s coming is near at hand, and upon the watch for it ; and “ having this hope in Him, purifying himself, even as He is pure ;” putting self and selfish pleasures aside ; and proclaiming the nearing advent of the Saviour ; as well as longing to meet Him.

Second.—The foolish virgins, believing in Christ as his Saviour, yet not searching for prophetic light.

Third.—The Israelites and Jews, indifferent as to religious life.

Fourth.—The gentile races all over the earth.

The wise escape the great tribulation, the foolish undergo it, but also enter the “ Kingdom of Heaven.” Indifferent Israel and Judah do not enter the highest kingdom at this time, but by God’s “ immutable promise,” and not for their own righteousness, are blessed on the earth.

The gentiles are blessed also, and taught the truth.

It is at the option of every earnest man to-day, in Christian countries, to search and to see, if he so

desires, before the true midnight cry arises; but the time is short.

After this cry begins, if the search be not previously made, he cannot enter as a wise virgin.

It is useless, as an excuse, to say, "I have not the time for these things." The busiest worldly people have time for the so-called "pleasures of life" here; therefore, if they desire and choose, they have time to search into what is to come hereafter.

The promise of escape from the tribulation is only given to those who are watching and ready, before the midnight cry, and not after it.

The judgment upon the wicked, at Christ's coming, is given in the gathering of all nations before him, and the separation of the tares from the wheat; and the respective decision respecting each body. In regard to the knowledge of the day and the hour—of the parousia, or first portion of the advent—the Saviour says: "No man knoweth, not; *no man shall know*," and further tells us that "When you see these things begin to come to pass, then know that it is near, even at the doors." What things? Why, the wars and rumors; nation rising against nation, and kingdom against kingdom; famines, pestilences and earthquakes; false Christs; the gospel preached as a witness to all nations, etc., etc. Also of himself he said, not only, "No man knoweth," but also "neither the Son, but the Father."

When the Saviour spoke this sentence he was "in the form of a servant," had "humbled himself," and taken not only the flesh, but was necessarily subject to all the limitations to which man was subjected; there-

fore, as the Son of man, he did not know the day or the hour.

In the 17th chapter of St. John's Gospel, after declaring that his hour was come, the Lord exclaimed :

“And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.”

What was that glory ?

Read the first chapter of Hebrews, where Paul declares that “He, the Saviour, is the heir of all things ;” that “he made the worlds ;” “He is the brightness of God's glory, and the express image of his person, upholding all things.” He is called God ; whose “throne is to be forever and ever ;” and we are told that He, “in the beginning, laid the foundation of the earth, as well as that ; the heavens, are the work of his hands.”

Then Christ, being glorified with the glory he had with the Father, before the world was, returns once more to have, as he said, “all power given him in heaven and in earth.” (Matthew xxviii., 18.) As well as to be the Alpha and Omega of Revelation (1st chapter). Thus resuming, once for all, the “reins of the universe ;” He, immediately knew, the day and the hour.

This is further proven from the fact that Christ was the Lord who spoke to Abraham, Isaac and Jacob in the Old Testament, and was in the cloud by day and the pillar of fire by night, which preceded or followed or went with the Israelitish multitude in the wilderness. (See 1 Corinthians, x., 1-4.) Thus the glorified

Saviour, grasping his sceptre, knew the day and hour of both the parousia and epiphaneia.

As to man's knowledge of the former, we have the testimony already given, that his disciples should know of its near approach.

Next, the wise virgins know that the parousia is near at the time of the midnight cry.

Paul follows, in Thessalonians v., 1-5, saying directly after his dissertation upon the resurrection and the ascent of the wise virgins :

“But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day [Parousia] should overtake you as a thief.”

He is here telling of the parousia, or the coming before the great tribulation, because this coming, alone, is like “a thief in the night,” “as a snare.”

The world to-day is full of wars and rumors of wars, increasing steadily, with “The Peace Congress” lately sitting at Rome.

Yet knowing, as all thinking men do, that a volcanic war may at any moment erupt over Continental Europe, the continued cry of the public journals and of the leading nations has been “Peace and Safety !”

Peace is assured ! Arbitration the order of the new era ! Anarchy, causing alarm everywhere, even in Chicago, yet with closed eyes and smiling face the

world says : "Hurrah for peace and the coming man !" Truly, the coming man is the great anti-Christian, anti-Christ and anarchist ; and sudden destruction will soon appear in European countries by the outbreak of the coming war, and from this time outward to the end of the seven years finishing this age, "peace and safety" will be for the most part absent.

Paul then says at this time : "But ye, brethren, are not in darkness, that that *day* should overtake you unawares." Thus the close approach of the parousia is to be known to all Christians who are on the watch, as it indeed is, to the prophetic church, to-day. Again, in the 10th chapter of Matthew, from verse 16 onward, there seems to the writer to be a description of the Midnight Cry ; for in verse 23 Christ exclaims : "Ye shall not have gone over the cities of Israel till the Son of man be come !" This can only refer to the coming, or parousia, before Antichrist's great power arises, because after he is in seat and authority, constant war and persecution are to obtain. Thus it appears that while the Midnight Cry is in progress, and the prophetic teachers are going from city to city in British-speaking countries proclaiming the truth, for our race are the Ten Tribed House of Israel ; these men will not have gone over the whole area "before the Son of man comes."

Again, the Church of Sardis, known now among prophetic students as the Church of the Reformation, has the declaration made to her : "If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I shall come upon thee."

This can only mean that if the members of this church do watch, they shall know the hour when he shall come.

Thus, then, it seems more than probable that watching Christians may know even the day and hour of the parousia, while it is an absolute certainty, from Scripture teaching, that the year and day of the epiphaneia may be positively known to students of the prophetic writings, seven years before the end of this age.

My endeavor has been to make the two stages of the advent clear, even by repetition and prolixity of expression, which have seemed unavoidable. I trust the views entertained are lucidly set forth, as they seem to me undoubtedly true. Thus, lastly and concisely, we have: The parousia, or coming in the air, during the midnight cry.

The dead in Christ raised, and a body of living and watching and ready Christians, translated, to meet the Saviour in the Heavens.

World-wide revival of remaining Christians. —

Time of awful tribulation and persecution of believers, but particularly on the European continent, among the ten kingdoms, under red republics, and the beast. At the end of three and one-half years, resurrection of all those who have died during this time, believing in Christ.

Epiphaneia, or the Saviour's descent with his bride, or the "chosen, the faithful, and the true," who have been redeemed by his precious blood from all kindreds and tongues and nations upon the earth.

The millennial reign of Christ and his followers.

In conclusion, we reply to one or two queries frequently put to Second Adventists.

“If the Saviour is coming so soon, what is the use of working any longer?”

He himself gives the answer: “Occupy till I come.”

Then, again, such querists do not conceive that, to the realistic, living faith in his speedy advent, belongs a desire to work in every way, spiritual and earthly—increased, not lessened. We are told to “set our affection on things above,” not to divest ourselves of our food and raiment because he draws near; and this is the mistake that, through blind zeal, has happened on previous occasions. All the apostles worked for their living. We are not their superiors, that we should fold our hands.

Again:

Suppose your forecasts are not true, what will you do then? As Prof. Totten has very appropriately replied in Frank Leslie's Weekly, to this very objection: “And if the forecasts are true, what will *you* do then?” And continues by saying to his critics: “I will answer you after 1900 A. D.”

But, more and more seriously, it seems to me better to say, “that having, in the progress of this search, grown closer to the Saviour, if the forecast as to his speedy advent be not true, we will “run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith;” held fast in the “everlasting arms,” safe in the “shadow of his wings,” filled by his grace with the “peace that passeth all understanding;” still looking, still watching for His

coming, for it is a blessed hope, while continuing to strive to love him with heart and soul and mind and strength, and our neighbor as ourselves.

May the living God bless every reader of these words, and "show to us the truth, that it may set us free."

The Prophet Habakuk, speaking of this very time, says: "Write the vision and make it plain upon tables, that he may run that readeth it;" at the end "it shall speak and not lie, because it will surely come; it will not tarry." Thus, I believe, the "set time" is come; it is near, "even at the doors;" it no longer tarries; therefore, as I believe, "so I speak."

CHAPTER XIII.

THE GREAT ANTICHRIST—HIS TITLES, HIS CHARACTER AND HIS CAREER—WHAT THE ANCIENT WRITERS THOUGHT OF HIS NATURE.

The books of Daniel and of Revelation contain prophecies for the most part concerning “the last days,” “the time of the end,” “the end of days,” or the consummation of “time” into “eternity.” In Revelation this latter is plain reading, from the last three chapters, and the first chapter declares that these prophecies must shortly come to pass. In Daniel the “anointing of the most holy,” spoken of in Chapter ix. 24, which brings in “everlasting righteousness,” is the end of the last week of Daniel’s seventy weeks, and therefore refers to the Saviour’s second coming; because the Prince that shall come, of verse 26, is that same antichrist who causes the Jewish sacrifice and oblation to cease “in the midst of the last week,” preceding this advent. See verse 27.

Also in Chapter xii., after speaking in verse 1: of the great tribulation, Daniel is told “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

In Revelation, the distance of 1,000 years is noted between these two resurrections, only the dead in

Christ arising at the beginning of the millennium. [Rev. xx. 4-5.]

Then in verses 12 and 13 of the same chapter the second resurrection of nonbelievers takes place; just previous to the death of time or entrance for man upon eternity. Revelation here shows the distinction between the two resurrections of the good and the evil.

John v. 28, 9, and Acts xxiv. 15, make the same distinction as Daniel, but only the Apocalypse marks the long period elapsing before the resurrection of the unjust, after "the first resurrection" of Chapter xx.

All the prophecies of Daniel, relating to the little horn, the prince that shall come, the ten-toed or ten-horned kingdom, the vile person of Chapter xi., who becomes king of the North, or Syria, the king of fierce countenance of Chapter viii.; refer to the end of this age, for the reason that, at the termination of the power of the ten kingdoms, "the God of heaven sets up a kingdom which shall never be destroyed;" and the "little horn" beast is slain, and his body destroyed and given to the burning flame. [Dan. vii. 11—the same as in Rev. xix. 20.]

The "little horn" of Chapter viii. takes away the "daily sacrifice," verse 11, and is broken by the Prince of Princes, verse 25; the vile person of Chapter xi. "comes to this end and none shall help him," and the Prince that shall come, of Chapter ix., causes "the sacrifice and oblation" to cease in the midst of the last week of Daniel's seventy weeks, the end of which week "Anoints the Most Holy," and ushers in "everlasting righteousness." To demonstrate more lucidly that

the ten kingdoms are formed just before the Saviour's advent, and not anterior to that time, let us quote Dan. ii. 42, 43 and part of 44:

“And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of ‘these kings’ (the ten toes) shall the God of heaven set up a kingdom which shall never be destroyed.”

Once again, in Dan. vii. 21, the “little horn” of the ten horns or kings of the last of his four beasts, the Roman empire; made war with the saints, until the Ancient of Days came, and in a later verse this is explained as “an everlasting kingdom.”

Thus it appears that these ten kingdoms and Antichrist, which have been interpreted in many other ways by commentators and prophetic writers in the past, are still future; as they were not to gain power until the last week of Daniel's seventy weeks; or the last seven years of the Christian dispensation, when the “most holy” is anointed. Thus the destruction of Daniel's “little horn” by the burning flame, is the same as the destruction of the beast, ruling over the kingdoms in Revelation; the time of such destruction is alike; and the setting up of a kingdom of everlasting righteousness by the Saviour is synchronous; therefore, as there cannot be two such series of events taking place simultaneously on the earth, the two books are referring to one and the same set of prophecies.

Who the antichrist is to be has agitated Christian investigators since the days of the Apostles. Many of the early "fathers," so-called, wrote of him, considering him a man and not a system; and that he would appear just seven years before the end of this age; that he was to set up "the abomination of desolation" spoken of by our Saviour and Daniel; that he would make a compact with the Jews for these seven years; that during the last three and a half years of this week of years he should have vast sway in the earth, and be destroyed by the second coming of the Saviour. Among these were Irenæus, Hippolytus, Victorinus, Apollinaris, Archbishop Cyprian, Origen, Primaseus and others, all men of the profoundest thought and deepest research, during the first five centuries, following in direct line from the apostolic ages. Thus the early Church, nearest to our Lord, held such a view to be the correct one.

Since that time all sorts of interpretations have been given. That Antiochus Epiphanes was this beast, although he lived centuries before Christ, and our Lord spoke of the "abomination of desolation" standing in the holy place, as future. That the Roman prince who destroyed Jerusalem A. D. 70 was the man, although he made no compact with the Jews, and the Temple was burnt by a Roman soldier; thus no image could be set up in it at all, and the erector of the abomination of desolation is to be destroyed by the Prince of princes, Christ; and at the time of the resurrection. [Dan. xii.] Mohammed was considered so, and his system; but although the Mohammedans have overrun Palestine

for more than 1260 years, thus acting as a type of antichrist's 1260 days or three and a half years, yet they are not idolators, nor have they ever set up an image in Jerusalem ; and until the past few years have kept the Jews out of Palestine, making no compact with them.

The Church of Rome, has been pointed out as antichrist, but while the Pope sits above the wafer on the altar in St. Peter's Church at Rome, exalting himself "above all that is called God, or worshipped," still this impious system has never had anything to do with a temple in Jerusalem, and a compact with our brethren of Judah.

Antichrist has been maintained to be the lusts of the flesh, the pride of life, the love of the world, etc. Now, while the wars of Syria and Egypt are spoken of to about the 20th verse of Dan. xi., and their history given ; from that time forward a person appears at the "time of the end," which is our own days. The Romish system and that of Mohammedanism are types in years, of the great antitype in days, but they are only partial likenesses.

And the spiritualizations of the subject are so full of flaws, that, on examination, they carry no weight whatever.

He (antichrist) is always spoken of as a man, but any system, or individual, who has his spirit, is antichrist in thought and deed, as illustrated in a former article ; but the Bible plainly teaches, there is to be a culmination of this spirit, in one man. A list of more than one hundred of the best prophetic expositors, chiefly in

“this generation,” could be given, who hold this view; but held by those who investigated in earlier days, also.

It is well at first to give the titles by which he is known in Scripture. He is the little horn of Daniel; king of fierce and dark countenance, Dan. viii.; a vile person, Dan. xi.; King of the North, Dan. xi.

“The abomination of desolation” spoken of by Daniel and the Saviour is not the antichrist himself, but an image of him, set up by the false prophet, or two-horned beast, serving antichrist, and doing miracles before him. This two-horned beast of Rev. xiii. is either Western Rome and the Eastern Church, united; or Rome and Mohammedanism become one; and he, this universal pope, makes an image of “the beast,” antichrist, so that this idol both lives and speaks, verses 14 and 15.

Nota bene.

In Rev. xiii. First as a beast, the Roman empire is shown, as ten kings having seven heads; for it has ten crowns; and “one of the heads,” that is one of the seven heads, the seventh, is wounded to death; “and his deadly wound was healed.” He, this one, then becomes in full, supreme head over the ten, and is “the beast,” Antichrist; of whom the false prophet, or pope, makes an image; all the world wonders, and power is given him for 42 months, or 1260 days. So—the ten kings represented as a beast—one of the heads wounded to death, “the beast,”—the two-horned beast, or Rome, serving “the beast.”

The image is set up in the “holy place” according

to the Saviour, and in Jerusalem, in a new built temple, erected by the returned Jews in Palestine.

Habakuk ii, which refers to antichrist as "a proud man," and which is wholly devoted to the days just before the millennium, gives the only other allusion to this image in the Bible, in verse 19.

"Woe unto him that saith unto the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it."

Returning now to Rev. xiii. 15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast (antichrist) should be killed."

At this time the first instance of such an image speaking and teaching, apparently by its own volition, in the history of man, is given. Such a monster has been sung of in rhyme and written of in fable, but here it will be a veritable but horrible reality. Antichrist is called Lucifer and the Assyrian in Isaiah.

The idol shepherd, in Zech. xi., who receives a wound "in his right eye, so that it is utterly darkened, and upon his right arm, so that it shall be clean dried up," the wound to be given by a sword, shows where "the beast" of Revelation is to be pierced by "his deadly wound by a sword, and did live;" it was healed, and all the world wondered after "the beast." [Rev. xiii.]

Other names are, the "Man of Sin," "Son of Perdition" and "That Wicked One." Ho Anomos synonymous with Ho Anarchos, the Anarchist! and in

Revelation, "the beast," of chapter xiii., to whom Satan or the Dragon is to give his "power and seat and great authority." So much for his names.

Rome is mentioned as the great whore of Revelation, ruling over a scarlet-colored beast, full of names of blasphemy, having seven heads (possibly antichrist may be the leader of the ten at this stage) and ten horns, the horns being crownless, therefore the head of ten red republics ; the second form of power over the ten kingdoms during the last seven years of this age ; Rome temporal claiming supreme ecclesiastical power also, united with ten anarchies.

In chapter xvii. she is called "mystery, Babylon the great, the mother of harlots and abominations of the earth." We know Rome is the power mentioned, because the last verse distinctly says so. The destruction of the city by fire is related in the following chapter, and occurs, according to Baxter, at the very latter part of antichrist's personal reign.

In verse 16 we are told that "the ten Horns which thou sawest upon the Beast (the ten red republics) shall hate the whore (Rome), and shall make her desolate and naked, and shall eat her flesh and burn her with fire," because they are to give their kingdom to "the beast" antichrist, "until the words of God be fulfilled."

They give their kingdom then, and we find Rome rising again, as the two-horned false prophet of chapter xiii, serving, and doing miracles before "the beast." At this time [Rev. xviii. 2] doubtless, Rome is to become the "habitation of devils, and the hold of

every foul spirit, and a cage of every unclean and hateful bird." As one writer expresses it, she unites with Mohammedanism, Anarchy, Spiritualism, Esoteric Buddhism, Theosophy, Infidelity, Christian Science and every teaching that in our day, denies both the Father and the Son, or the Son alone.

What a combination ! and she will unite them in the name of religion. " On her heads, the names of blasphemy ! "

Such is the culmination of the Christian dispensation in the old Roman empire.

Let us look at his character. In Daniel vii : The "little horn" springing out of the ten had eyes like the eyes of a man, and a mouth speaking great things, great words ; and the beast was given to the burning flame. See also Rev. xix. 20. He also speaks " great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws for a time, and times and dividing of time." This means one year, two years, one-half of a year, $3\frac{1}{2}$ years, 42 months, or 1,260 days. " And the judgment shall sit, and they shall take away his dominion." Then comes " the everlasting kingdom ! "

In chapter viii. the "little horn" is spoken of as magnifying himself against the prince of the host, and as taking away the daily sacrifice, i. e. of the Jews.

Also here, as the king of fierce countenance, he destroys the mighty and the holy people (Jews) and stands up against the " prince of princes," but shall be broken without hand. In chapter ix., he is the Roman prince, who causes the " abomination of desolation " to

be set up, and takes away the Jews' daily sacrifice. In chapter xi., from verse 20, his history from the beginning of the last week of Daniel's 70 weeks of years, until he comes to his end, at its termination, is fully displayed.

In Isaiah xiv., he is spoken of as Lucifer. Here he says: "I will ascend into heaven: I will exalt my throne above the stars of God; I will be like the most high." The first and last portions of the chapter testify to its reference to the return of Israel, and the restoration, finally, of Jerusalem. In Isaiah x. he is called the King of Assyria, and "O Assyrian, the rod of mine anger," and among other boasts he declares, "I have removed the bounds of the people. I have gathered all the earth; and there was none that moved the wing or opened the mouth, or peeped."

Antichrist is to be king of Syria, and so is called the Assyrian. Verses 20, 21, 22, show the period or date of his power.

As the idol Shepherd of Zechariah, he is "to eat the flesh of the fat of the sheep, and tear their claws in pieces."

In Matt. xxiv. the Saviour foretells the setting up of "the abomination of desolation," which this man demon will erect in the holy place of the Jewish temple.

Paul, in 2 Thessalonians ii., calls him That Wicked, whom the Lord shall consume, with the spirit of his mouth, and shall destroy with the brightness of his coming, *i. e.*, when he, the Lord, comes to earth after the great tribulation. He names him, also, "The man

of sin, the son of perdition, who exalteth himself above all that is called God, or that is worshipped ; so that he as God, sitteth in the temple of God, showing himself that he is God."

He is actually to claim to be God himself, and sit in this temple, soon to be erected, and there to be worshipped as God.

Further, Paul says of him :

"Whose coming is after the working of Satan with all power and signs and lying wonders ; and with all deceiveableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved."

"And for this cause God shall send them strong delusions, that they should believe a lie : That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

In Rev. xiii. He is "the beast," the head of the ten, wounded to death.

And as "the man of sin" just referred to, "comes after the working of Satan, with all power and signs, and lying wonders," so "the beast" of this chapter is given by the Dragon, Satan ; "his power, seat and great authority."

"And there was given unto him a mouth speaking great things and blasphemies, and power was given him to continue forty-two months." Here again are the three and a half years, or "time, times and dividing of time" of Daniel's little horn.

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and

them that dwell in heaven. And all that dwell on the earth shall worship him, whose names are not written in the Book of Life, of the Lamb, slain from the foundation of the world."

The two-horned beast, or the pope of that day, will do the miracles, and lying wonders, and great wonders, in the sight of "the beast," or the antichrist—so much so that he gives life to the image, or "the abomination of desolation," standing in the holy place.

Thus we have a devilish trinity when Satan is cast down on the earth, Rev. xii. 9, Satan giving his power to "the beast," "the beast," or antichrist, and the false prophet, or pope of that day.

Revert once more to the eleventh chapter of Daniel. In verse 31 he takes away the daily sacrifice, and places the image, causing it to stand in the holy place. Verse 36: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper 'till the indignation be accomplished.' Neither shall he regard the God of his fathers, nor the desire of women (the Saviour was called 'The Desire of Women,' and every Israelitish woman hoped to be the mother of the Lord; she hoped to be "that virgin," "the virgin" who should conceive and bear the Christ), nor regard any God, for he shall magnify himself above all."

Then the chapter tells of the deceiving miracles, done by electricity probably; as here he is spoken of as honoring "the god of forces." The false prophet of Revelation "brings down fire from heaven;" and

the verse alludes finally to his "dividing of the land for gain."

Is not this description almost precisely that of the beast in Revelation? Yet he comes to his end and none shall help him, and at the time of the resurrection; Chapter xii.

Here, then, we have the character of this incarnation of the wickedness of 19 centuries, indeed we may add of 6000 years, for He is "Satan's man." Does anyone now imagine him to be a system, and not a person?

We have set forth the names and have penetrated into the character of this monster as revealed in Holy Writ.

CHAPTER XIV.

THE GREAT ANTICHRIST—DELINEATION OF HIS CAREER —ROME'S POSITION IN THE GREAT MILLEN- NIAL CHANGES.

We now come to the difficult portion of our subject, delineating the career of Antichrist. I have shown that in the days of the kings representing the ten toes of Nebuchadnezzar's image, and the ten horns of Daniel's fourth beast, that the Lord of heaven is to set up a kingdom which shall never be destroyed, and that these ten kingdoms are to arise when the power of the lands of pagan Rome have become partly strong, partly broken, part of iron and part of clay, which that territory evidences to-day ; for the admixture of monarchy and anarchy now beheld there expresses the sway to be truly partly strong and partly broken, so much so that papal Rome is creeping back to position ; through her satanically clear insight as to where the future power is really establishing ; by throwing in her lot, to the dismay of monarchy in Europe, with democracies.

She has a truly serpent-like cunning, and foresees the coming Ho Anarchos, the anarchist ; intends to make use of his followers, and will lead the ten horns for a short space, but only to be cast down by them ; for they shall ultimately "hate the whore," who in Revelations "sits a queen," but finally falls with Babylon,

or Rome, burnt to ashes and destroyed.—(Rev. xvii., xviii.) And Rev. xix. 3, declares: “Her smoke rose up forever and ever.” A warning, I take it, through millennial days, to all who would then sin.—(Isaiah lxiv. 20.) The first history we have of this Satan-endowed man is in connection with a falling away first in faith, and the exertion of three demon spirits, like frogs, who go out to deceive the nations, to bring them to the great day of God Almighty, that last world’s battle, to take place in Palestine, the battle of Armageddon, when all nations (gentiles) are to be gathered against Jerusalem.

This “falling away” has been set forth in previous chapters and an exposition given as to the identity of the three “demon spirits,” viz: Infidelity from Satan; anarchy to prepare for Ho Anarchos, the anarchist; and Jesuitico-Mohammedan propagandism. These happenings were to occur in “that generation” of Matt. xxiv., in a time of wars and rumors of wars, just previous to nation rising against nation; because, directly after this huge war, the ten-toed kingdom of Daniel is formed, as proven by the almost immediately following statement of our Saviour, relating to “the abomination of desolation” standing in the holy place; which can only occur in the last three and one-half years of Antichrist’s seven years. Thus these wars immediately precede his day. Also for the reason that after the Parousia or Christ’s coming to the air, the gospel will be preached more widely to all nations than ever before (Rev. xiv. 6); and in Matt. xxiv. 14, after these wars, the Lord refers to this event. Then shall

the end come, or the great tribulation, and after it the Epiphaneia, or descent to the earth.

He also foretells that when these great upturnings are over there shall be persecution of Christians, chiefly and probably in gentile countries, as in China to-day, for two reasons, now visible : Because in Europe, Rome will then rapidly begin to regain her headship ; and the socialists, anarchists, nihilists, communists, all hate that teaching which destroys their license, or the individual freedom which they aim at, where each man will do according to his own desires, without a thought of God or righteous law to interfere. Rome will persecute as before ; anarchy will endorse her, through hatred to good. Look where we will to-day, the masses are realizing their strength, and in all but the British race, desire unbridled license, which has no leaven of law and order in it. And there is no doubt in the writer's mind that American Israel in the near future will find it necessary to rule with an unbending firmness, both Rome temporal and those elements of our foreign population which assert themselves against real law and order, wherein lies the only true liberty. The patriotic American will also have to put a quietus upon all huge trust combinations, now grinding the faces of the poor.

To return to our main subject. In Daniel's vision of the four empires, Babylon, Medo-Persia, Greece and Rome, the last, or Rome, is divided into ten ; the ten horns of this terrible beast springing up just before the appearing of the Son of Man, who gives the body of the little horn to the burning flame ; and this same Son

of Man is brought before the Ancient of Days, or God the Father, and made monarch of an "everlasting dominion." The little horn is the last ruler of these times of the gentiles, as shown by his overthrow, antedating, or more truly, simultaneous with the appearing of the Son of Man, a most positive and irresistible proof that the ten kingdoms representing the toes of the king's image and the horns of Daniel's last beast, do not rise as visible powers until the "last days" of the Christian dispensation, when we know that the Saviour shall come and rule the earth.

This is also more fully emphasized because Daniel tells Nebuchadnezzar that "the dream is certain, and the interpretation thereof sure." He, Daniel, was God's mouthpiece in making this declaration, therefore it is absolutely sure. First, then, arise the ten horns, and afterwards a little horn, who conquers three of the ten.

In Chapter viii. an account of the conquest of Persia by Alexander is graphically described, with the sun-dering of his empire into four kingdoms, which took place historically. His four generals seizing each a portion.

Out of one of them there starts up a "little horn" who is to do wonderfully in the "latter time of their transgression," to destroy the mighty and the holy people, or the returned Jews, and to stand up against the princes, but to be broken without hand; and finally, the vision was to be for "many days."

Here is the same horn as in the previous chapter, because "his power is not his own." He destroys the

holy people, and he leads the forces who, in Psalm ii., stand up “against the Lord and against his anointed,” the Prince of Princes and the Lord of Lords. His history in this chapter brings to light the fact that he shall first come to view in the eastern portion of the ten kingdoms ; either in Greece, ancient Thrace, Bithynia or Syria. The watchers must look for him in this region ; and he is not a king of one of the ten at first, but a little horn, coming into a small territory in the old eastern Roman empire. The endeavor is to make the history consecutive ; not to place the Bible references in sequence ; thus it is also necessary to relate the state and progress of the ten-toed empire at the same time. We must, for a little, return to it. As before specified, the nuclei of these ten powers are here to-day, viz., Portugal, Spain, France, Italy, Austria, Bulgaria, Greece, Turkey, to be portioned into two, and Syria. Baxter places Great Britain, minus Ireland, as one of them ; but this cannot be so, because Britain is Israel, over which the sceptre of David is now reigning, and that throne is to last over Israel, not Judah, until the Saviour comes to Shiloh.

Again, only a small section of England was under Rome—neither Wales nor Scotland nor Ireland—and even the country held was never wholly conquered, for Rome ruled it by military occupation.

Once more : The Angles, Saxons, Danes and Normans entered England after Rome’s occupation, and were never under her sway.

The same writer places Egypt among the ten, but this cannot be the case, for Antichrist has a war with

Egypt when he becomes King of the North (Dan. xi.)—that is, King of Syria—and at the latter part of his reign has another and fiercer war with the same country, when Egypt is to be “given into the hands of a cruel Lord.” (Isa. xix.)

For the above reasons, Mr. Baxter is wrong as to these two countries.

We have then, first, the ten horns or toes, or kings, at the beginning of the last week of years, which date, according to Totten, is March, 1892.

Daniel vii. has it, that ten kings arise, so the form of government we may expect to see is ten monarchies.

These are overthrown by the peoples later on. “The great whore” of Rev. xviii. “who sitteth upon many peoples,” and upon a scarlet-covered beast “full of names of blasphemy, having seven heads and ten horns”—the seven heads are seven mountains (Rome) on which the woman sitteth, “and the woman which thou sawest is that great city which reigneth over the kings of the earth.” This was Rome in John’s day, or the time of the vision.

“And the ten horns [they are without crowns] which thou sawest upon the beast, these shall hate the whore and make her desolate and naked.” The beast, ridden by this “mother of harlots and abominations of the earth,” is scarlet colored, which is the same red flag flourished by our Chicago anarchists a short time ago.

We know, also, that it is the second form of government over these countries, for the reason that when Antichrist himself takes the power (Rev. xiii.) he is

supreme monarch, and holds as his satellite the false prophet, or two-horned beast, which doeth wonders before him. Thus, Antichrist, "the anarchist!" Ten monarchs again, for here the horns have crowns; and the two-horned false prophet, looking like a lamb, speaking like a dragon, doing miracles before him.

This is the final form, for the Saviour, in Rev. xix., casts both "the beast and false prophet alive into a lake of fire, burning with brimstone."

There are only three definite forms spoken of in Scripture, and they all rise and fall in the last week of Daniel's seventy weeks.

We now resume Antichrist's personal career. First as the little and insignificant horn, coming into his kingdom by flatteries (Dan. xi. 21). He then becomes strong with a small people, and very soon after he rises into view, probably conquers Syria; but at the very beginning of the seven years, when still a little horn, he makes a compact with the Jews in Palestine; and in Dan. ix. 27, Gabriel declares that the covenant shall be made with the Roman prince for "one week," and in the midst of it, at the end of three and a half years, he shall break it; cause the Jewish sacrifices to cease, and in Chapter xi., verse 31, set up the "abomination of desolation."

As King of Syria, he is King of the North, and has a fierce war with Egypt, the King of the South, defeating her, and returning to his own land with great riches, with his heart set against the "holy covenant," or his compact, made with God's people of Judah. He then remains quiet for a time, revolving new designs,

that he may, in his coming intent, feel powerful enough to break the compact with the Jews ; for “at the time appointed he shall return and come toward the South,” but it shall not be as the former, *i.e.* when he fought Egypt, “or as the latter”, when at the time of the end, Egypt attacks him, verse 40.

“For the ships of Chittim shall come against him, therefore he shall be grieved and return, and have indignation against the holy covenant.” What country do these ships of Chittim belong to? The student of British Israel prophecies alone knows, but to him it is quite clear, for Chittim in old maps is the Island of Cyprus, now in possession of the major portion of God’s chosen people, the British race ; therefore, at this stage of his progress, Great Britain interferes and prevents the severance of his compact with the Jews, for that evidently was his object in coming “toward the South.” Thus, at this time the returned Jews are under the protection of Great Britain.

He once more marches back, indignant, to his own land, and begins intrigues with certain Jews who favor his designs on the Holy Land, which he practically desires to make the centre of his power, as testified to by ultimately setting up his own image, or the “abomination of desolation,” in the temple there. He succeeds, in verse 31, in taking away the daily sacrifice and in setting up the image. From the time of the compact with this man, the Jews then, or shortly afterward, renew the ancient sacrifices of animals. Thus, Great Britain, finding a large number of the Jews favor him, no longer interferes. We know now that we have

come to the midst of the last week of years: for the “abomination of desolation” is to stand only one-half the seven, and we know that power is given to “the beast” only 42 months, or 1,260 days, Rev. xiii., while Dan. xii. says :

“And from the time that the daily sacrifice shall be taken away, and the ‘abomination of desolation’ set up, shall be a thousand, two hundred and ninety days ; blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days.” That is, that from this time, there shall be 1,260 days, $3\frac{1}{2}$ years ; plus 30 days and 45 days, making a total of 1,335. On the 1335th day, when ever that be, the millennium begins.

It is certainly at the termination of the week, and ends in March, 1899, according to Prof. Totten. When the “abomination of desolation” is set up, he is then imperial head of the ten kingdoms ; but is not the same individual that he was before this event. How is such an extraordinary statement proven ? Read the latter portion of Rev. xii., from verse seven. “Satan being cast down to earth ;” then read the account of Anti-christ’s rise in chapter xiii., “He has seven heads”—called seven kings in Rev. xvii.—the seven forms of government of imperial Rome to our day, Anti-christ himself making the seventh.

Chapter xvii., verse 10, says : “And there are seven kings : five are fallen, one is, and the other is yet to come, and when he cometh, he must endure a short space ; and ‘the beast’ that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition.”

Verse 8. "And they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Again, take Chapter xiii., verse 2. "And the dragon gave him (the beast) his power and his seat, and great authority."

"And I saw one of his heads wounded to death, and his deadly wound was healed, and all the world wondered after the beast." Let us retrace our steps to Zachariah xi., 16, 17, where Antichrist is called "the idol shepherd."

Verse 17. "Woe to the idol shepherd that leaveth the flock ! the sword shall be upon his arm, and upon his right eye ; his arm shall be clean dried up, and his right eye shall be utterly darkened."

Now, in Rev. xiv., where it says, "I saw one of the heads, wounded unto death;" the margin reads "slain."

At this period then he (Antichrist) is one of the ten kings, most probably having three of the other horns completely under his control, or he may be considered the leader of all, and suddenly he is slain by a deadly sword wound, having been the seventh Head but "a short space" when this occurs.

Lastly, in Revelation xvii., 8 : "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit [a pause, $3\frac{1}{2}$ years] and go into perdition." The lake of flame, at Christ's coming.

All prophetic writers of note on Antichrist to-day, and many in previous years, declare that he is the seventh head, and as a man he *was* really this head.

He receives his deadly wound by a sword ; being slain “ he is not.” He returns to life reanimated, to the world’s wonder ; an incarnated demon, “ ascending out of the bottomless pit,” being given by the cast down dragon, or Satan, his seat, power and authority ; and so once more he *is*, making the eighth head, which was to come out of the seventh.

He is personally, as evidenced in Scripture, to be “ slain with a deadly wound by a sword,” and to ascend out of the bottomless pit, or to be resurrected as a “ man demon,” given his power and his seat and great authority by Satan himself. The whole world will marvel intensely when they see this seventh head rise to life, after being pronounced dead, to form the eighth head of the revived Roman Empire.

Now, the ten kingdoms wonder and “ worship the beast,” paying him divine honors, saying, “ Who is like unto the beast ?” (Rev. xiii.) And at once he is given his forty-two months of power over the Gentile Kingdoms and the Jews. Thus, it seems that just before the abomination of desolation is set up, he is the man leader ; afterward he is an incarnated demon, Ho Anarchos—the Anarchist ! From this time onward the great tribulation begins, and continues for 1260 days, with all the plagues in Revelation unsealed and poured out, and all the artifice and power of Satan is used to draw men from God and make them worship the beast and his image. All those who will not receive his mark—probably the number 666—upon their foreheads or upon their right hand, are to be killed. The Jews are to be slaughtered and persecuted who do not

believe in him as their Messiah, and he is ultimately to kill the two witnesses (Chapter xi.) who are to prophesy against him in his empire 1260 days, whose bodies then lie three and one-half days “in the city where our Lord was crucified”—Jerusalem—and revive; to rise before multitudes into heaven: supposed to be Enoch and Elijah, or Moses and Elijah, while simultaneously there is to be a great earthquake, which destroys one-third of the city, and kills seven thousand men; “and the rest were affrighted, and gave glory to the God of Heaven.”

People say, how can you talk such nonsense as this in these enlightened days, when all things are to be settled without war, and the world is to continue steadily progressing in all that is good and righteous?

The answer is: Is the world of to-day progressing in righteousness, and all that is good? and is arbitration in favor? for, if so, why are all the smaller races, in the present, almost anarchical? and why is Europe an armed camp? and why is Rome creeping back to power? and why are the signs to precede the second advent here? and why is Anarchy so active?

But most emphatic of all, and most certain of all: The Revelation of John is the revelation given to John by Jesus Christ himself, and purports to be, and therefore is, the setting forth of events at the very end of the Christian dispensation, terminating with the coming of the Saviour; the overthrow of Satan and the Beast; the death of time, and entrance upon eternity.

No living man who believes his Bible can gainsay this fact, and what those assert who do not believe the

Scriptures is of no moment to the Christian, for they, the unbelievers, do not search the Scriptures, and will not believe it.

Satan, in Job's time, had entrance to heaven, accusing Job, and Revelation tells us that the heavens rejoice because "the accuser of our brethren, that old dragon, is cast down to the earth, who accuses them day and night before God."

Here was the wisdom of Paul, when he declared that we wrestle, not only against flesh and blood [our own lusts], but against principalities ; against powers ; against the rulers of the darkness of this world ; against spiritual wickedness in high places."

These principalities, at least in the shape of their leader, have had, for reasons only known to Deity, access to God himself for one purpose made clear, viz., that of accusing the righteous before God's throne.

This last is a portion of "the spiritual wickedness in high places."

Satan has been truly the prince of the powers of the air since Adam's fall, but is cast out of the heavenly places to the earth. "Woe unto the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath because he knoweth he hath but a short time."

And he has been the god of this world also, for he offered to Christ "all the kingdoms of the earth."

These are facts, not fables, and to restore groaning creation, his binding and entire subjection and punishment has been, in the pure eyes of the Almighty, the only remedy.

Chapter xvii., 8, informs us that the beast “shall ascend out of the bottomless pit.” Chapter xiii., 18, declares : “Here is wisdom. Let him that hath understanding, count ‘the number of ‘the beast,’ for it is the number of a man ; and his number is six hundred, three score and six,” 666.

When the fifth angel sounds, at the beginning of Rev. ix., the bottomless pit is opened, and in verse 11, the name of the king or angel of it is told us, viz.: Abaddon or Apollyon, the destroyer !

Antichrist is to grow greatly toward the East, and one writer on the great prophecies thinks that he will rebuild ancient Babylon with immense rapidity, considering the Babylon of Rev. xviii.—ancient Babylon, which I do not, but the great whore, or Rome, of Chapter xvii., because after the destruction of Babylon of Chap. xviii., Chap. xix., commenting on this destruction, declares that God’s judgments are true and righteous, for he hath judged “the great whore,” which we know to be Rome.

Rome is to-day rebuilding in every direction, and increasing daily almost in population, in preparation for her presentation again as a great merchant city, whose merchants, when she is burned, shall stand afar off, probably at the port of Ostia, and bewail her burning, saying—“What city is like unto this great city.”

We now come to an interesting part of our subject, which shows the cause why British Israel and America are to-day closing their ports, entering into their chambers ; and why America is increasing her navy and defending her coasts.

As I hold it, according to Rev. xii., Antichrist, as Satan's agent, is to attack the British race during the $3\frac{1}{2}$ years of his supreme power. This chapter relates the story of a woman clothed with the sun, and the moon under her feet, and upon her head twelve stars. This woman, I believe, to be the twelve tribes of Israel, representing Great Britain, her colonies, and the nation of America, with the Jews.

Despite our iniquities and our shortcomings, Israel is to-day, through God's blessing, guarded by day and by night, by our Almighty Deliverer; Israel is the head of the races and not the tail; separate from other peoples, and dwelling alone. We have all the blessings of sun and moon, promised to Ephraim and Manasseh, the two sons of Joseph, and in every clime we have the precious fruits brought forth by both.

In a symbolic sense we are literally clothed with the sun, and have the moon under our feet; and there are but twelve tribes in Israel, counting Joseph as one. In this chapter this woman, as Judah did, gives birth to a man child, who was to rule all nations with a rod of iron, and who was caught up to God and his throne.

Any one who has investigated British Israelism knows that the ten tribes did enter Britain, then a wilderness, by two wings. The chapter says the woman fled there by two wings of a great eagle, and so these tribes entered Britain through the Mediterranean, Italy, France and Spain, and by way of Denmark and Scandinavia. This is historic, and is easily proven, and thus on "year day" time, Israel, or the British race, have for 1260 years been so protected from papal

Rome, and her aggrandizing claims, that we have literally been fed by God there during that time, possessing of all nations on earth the only true national and individual liberty and Christianity.

Now, as in all prophecy almost, there appears to be type and antitype, so there seems to be here. As Rome, by the Spanish Armada, which was swallowed up, and in many other ways attacked our race during this period ; so in this chapter, Satan, after he is cast down on the earth, which is during the three and a half years of Antichrist's power, so far as we can now see, "casts a flood of water out of his mouth after the woman, but the earth helped the woman and swallowed the flood," etc.

As the British race are comparatively safe in this wilderness, having closed their ports, the escape by two wings cannot refer to them on the "day-day" interpretation, or during Antichrist's 1260 days' reign.

But it does refer to Israel at this time, and it seems to the writer it must and only can refer to that part of Judah which does not return now to Palestine, viz. : Those Jews who during this time of "great tribulation" in all Europe and Russia, are to "walk to [margin Jer. iii. 13] the House of Israel" from all countries in which they are scattered. Thus during the 1,260 days of Antichrist's sway, those Jews who are not in Palestine shall escape his fury, being probably assisted by the ships of Britain and America, and this seems the more true, because the dragon was wroth at their escape (Chap. xiii. 17), and "went to make war with the remnant of her seed which keep the commandments of

God, and have the testimony of Jesus Christ.” We are the only race on earth to-day who nationally, or by law, keep God’s commandments ; having as well the “ testimony of Jesus Christ ;” the one race who nationally reverence the whole Bible.

Therefore Antichrist will attack us or be at war with us, during this three and a half years. He will also give us trouble within our borders through his chief partisans, Rome and the anarchists. It is to be a time that will try men’s souls.

A majority of the Jews in Palestine are to accept him as their Messiah, and all those persons in his whole empire who do not worship his image and receive his mark, are to be killed (Rev. xiii.). Through the testimony of the two witnesses, many resist him, and “ wash their robes in great tribulation, loving not their lives unto death.” These are the foolish virgins, “ saved as by fire.” A party of Jews oppose him, and these are destroyed by all sorts of persecution ; Rome assisting, and exulting in her opportunity.

The plague and woes of revelation have their fulfilment literally in these days, and the Saviour says, “ unless those days be shortened, no flesh should be saved.” The world is, so to speak, to be turned upside down, but after his last overflowing and war with Egypt (Dan xi. 40) on the south, and Germany on the north (Dan xi. 40), the description, “ like a whirlwind,” sounds like the present Kaiser William, and his defeat of both of them ; tidings out of the East and North shall trouble him. This I surmise will be Russia’s opportunity ; when in Ezekiel xxxviii. she comes down

on the mountains of Israel. It is the time of the sixth vial, when the Euphrates is dried up, "that the way of the kings of the East might be prepared."

These kings of the East can only be Russia, China, Japan, Corea, Persia—the Cossack and Turcomans ; and as Antichrist is already fighting in many directions, the drying up of the Euphrates is Gog, or Russia's opportunity. Thus "all the nations" and "all the nations of the North" of Jeremiah i. and Zechariah xii., xiii., xiv., shall be gathered against Jerusalem. In the midst of which contest the Saviour descends on the Mount of Olives.

Thus we have a concise picture of these awful days, now close at hand. Should we not "watch and pray always, that we may be accounted worthy to escape all those things that shall come to pass and to stand before the Son of Man?"

Daniel said, The dream was certain and the interpretation thereof sure.

CHAPTER XV.

BATTLE OF ARMAGEDDON—ANTICHRIST AND THE FALSE
PROPHET DESTROYED—DEFEAT OF RUSSIA AND
HER ALLIES, THE “KINGS OF THE EAST”
—BINDING OF SATAN—RESCUE OF
JUDAH AND ISRAEL.

This eventful battle terminates the 6,000 years from creation, according to Prof. Totten, in 1899. It ends the times of the Gentiles, and the 2,520 years of punishment to Judah. It finishes in awful conflict, “that generation,” extending from 1829 to 1899. It hallows or sanctifies Jehovah’s great name in the sight of the heathen,” by Judah’s chronology, in hail and fire, and blood and smoke.

It completes “the Riddle of Esdras ;” and it is “the time of the end ;” “the day of the Lord,” when he will plead with all flesh ; the banishment of the “Ten Tribes of Israel” from Palestine ceases. And Israel and Judah are no longer two nations, but become “one nation upon the mountains of Palestine forever ; neither shall they be divided into two kingdoms, any more at all” (Ezek. xxxvii. 22).

“So, the House of Israel,” the whole British race, “shall know that I am the Lord their God, from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity.” (Ezek. xxxix. 22-23). Zech. xii. and xiv. give us an

account of the same battle, when "Jerusalem shall be a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah"—the whole land of Palestine—"and against Jerusalem," the city itself. At this date, they shall look on him whom they pierced.

This verse very lucidly shows that not only Jerusalem, but the whole of Palestine is to be simultaneously attacked. Chap. xiv. 2, says, by "all nations," and after Jerusalem is taken and plundered, then "the Lord shall go forth and fight against all these nations. And his feet shall stand in that day upon the Mount of Olives." That is, the Lord's feet—therefore the Saviour's feet; for in Rev. xix we have the coming to earth of the Saviour, as King of kings and Lord of lords, to destroy the beast and false prophet; to bind Satan, and reign with his saints for 1,000 years. In Zech. xiv. 9, it is demonstrated to be the same day, for it tells us: "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Jerusalem is sacked by Antichrist and his armies, and not by Russia and her allies, because in Daniel xi. 44 and 45, "Tidings out of the East and out of the North" trouble the "little horn" of other chapters, and who in this, takes away the daily sacrifice of the Jews, and breaks the holy covenant in the midst of the week—when these tidings reach him, he is in Egypt or Ethiopia, "therefore he shall go forth with great fury to destroy, and utterly to make away, many." Dan. xi. 44.

"And he shall plant the tabernacles of his palace

between the seas, in the glorious holy mountain.” Thus, between the Dead Sea and the Mediterranean in Jerusalem. The 12th chapter declares this to be at the time of the resurrection. In the eighth chapter he is destroyed by the Prince of princes, and in the seventh the dominion is given to one like the Son of Man ; so that, when the Saviour comes, the beast is to be in, or close by, Jerusalem. This is most emphatically true, because in Isaiah x., the last march of the Assyrian, who shall shake his hand against “the daughter of Zion, the hill of Jerusalem,” is plainly set forth ; the accompanying map makes this clear.

After telling the Jews in Jerusalem not to be afraid of the Assyrian, who “shall lift up his staff and smite thee after the manner of Egypt,” from whence, as we have seen by Daniel xi. he returns, in great fury, God says, Is. x. 27, “And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing.” What is this anointing ? See Daniel ix. 24, the anointing of the “Most Holy,” or the Saviour.

The march is as follows : Isa. x. 28-32, “He is come to Aiath (the ancient Ai) ; he is passed to Migron ; at Michmash he hath laid up his carriages ; they are gone over the passage ; they have taken up their lodging at Geba ; Ramah is afraid ; Gibeah of Saul is fled.

“Lift up thy voice, O daughter of Gallim ! Cause it to be heard unto Laish, O poor Anathoth !

“Madmenah is removed, the inhabitants of Gebim gather themselves to flee. As yet shall he remain at

Nob that day ; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

“ Behold the Lord, the Lord of Hosts, shall lop the bow with terror. This is when he comes to his end, and none shall help him.”

We hear of him on his return from Egypt, planting his tabernacle between the seas, in the glorious holy mountain, and then he comes to his end. Thus we are told, he is at Ai, passes to Migron, lays up his carriages at Michmash, crosses over the passage, and rests at Geba ; he evidently massacres the inhabitants of Anathoth and Madmenah ; thence he settles for a day in Nob ; and the next, attacks Jerusalem, sacking the city. (Zechariah xiv.) Immediately afterward, the descent of the Lord takes place. Antichrist has with him the false prophet, for they are both seized, and cast into the lake of fire. (Rev. xix.)

We have noted in passing that when the king of the South, Egypt, attacks Antichrist at the end of his three and a half years, and a king, north of his territory, also advances upon him “ like a whirlwind ” (Dan. xli. 40), which northern kingdom can only be Germany, united probably with Denmark, Sweden, Norway, and all of German stock, he opposes himself against both successfully, and lastly enters Egypt, fulfilling the prophecy of Isaiah xix. 4, “ that Egypt shall be given into the hands of a cruel lord and a fierce king.” “ And the land of Judah [where the abomination of desolation is set up in Jerusalem] shall be a terror to the land of Egypt.”

While here, “ tidings out of the East and North shall



trouble him, and he returns with great fury ” (Dan. xi.) ; and we have been enabled to follow even his last march.

What are these tidings? They evidently concern Jerusalem in the first place, because he goes there at once. It is believed to be because those Jews who are against him have captured the city and cast down his image in the holy place. But this is not all.

The country to the northeast of his ten kingdoms is Russia, and if we look at Ezekiel xxxviii. and xxxix. we will see what all prophetic commentators describe as an attack by Russia and her allies upon the mountains of Palestine. The powers mentioned are Meshech, Moscow, and Tobolsk, or Siberia, Persia—then allied with Russia—Ethiopia and Libya, Gomer and all his bands, Togarmah or Turcomans, of the north quarters, and in Revelation xvi. we have the “kings of the east,” all to be brought and gathered into a place called Armageddon.

As this gathering takes place just before the return of Israel and Judah together, and as that return is immediately after the second coming of the Saviour, as shown in a former paper ; as it is in the “latter years;” as it is the time when God is to make his holy name known in the midst of Israel ; as it is the time after which Israel and Judah become one nation on the mountains of Palestine forever ; as the description of the battle is the same as that in Rev. xix. 17 ; as the heathen then know why the house of Israel were banished from their land ; as Jehovah then pours out his spirit upon the house of Israel, and never hides his

face from them any more, and as God will then hallow or sanctify his great name among the heathen—it follows that this attack of Russia is synchronous with the return of Antichrist to Palestine, and that while Antichrist and his hosts attack Jerusalem and sack it, Russia has reached the Plain of Megiddo, or as it is otherwise called, the Valley of Jezreel, where God speaking of “that day,” or the “day of the Lord,” says: “Great shall be the day of Jezreel.” Meggido and Jezreel are two towns in this valley, therefore the names, Valley of Megiddo, Armageddon, Day of Jezreel are interchangeable, but refer to one and the same place. Any good map of Palestine gives the Valley of Jezreel or Plain of Megiddo. This plain is thirty miles long and nine wide, and would hold all the armies of the world to day. Look now at Rev. xvi. from 12 to 16.

“And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.’’

Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon."

Here we behold the river Euphrates actually dried up that the way of the "kings of the east" may be prepared, and three actual evil spirits sent forth at this time to gather all nations to the battle of the great day of God Almighty. These nations are brought into the Valley of Megiddo or Armageddon. Doubtless China and Japan are part of the Russian host.

Now, practically we have Antichrist and his ten kingdomed armies at Jerusalem, as demonstrated; next we have Russia, with Siberia, Persia, the Cossacks, Turcomans, Ethiopia and Libya, and the "kings of the east," China and Japan, &c., gathered into the Valley of Jezreel, now called the Plain of Esdraelon, 70 miles distant, northwest from Jerusalem. In Ezekiel xxxviii., Russia is opposed by "The merchants of Tarshish and the young lions thereof," saying: "Art thou come to take a spoil?" together with Sheba and Dedan.

Who are these powers?

Dedan is considered Arabia; Sheba, Hindostan; and ancient Tarshish, on the west, was Great Britain. Thus we have Great Britain, the colonies, America, with Arabia and India, arrayed against Russia, her hosts, and the kings of the east, in the valley of Esdraelon, or plain of Megiddo or Armageddon, aided also by the Jews of Palestine outside of Jerusalem.

While at Jerusalem we seem to have the poor Jews alone, arrayed against "The Beast" Antichrist, who sacks the city.

Let us return now to Zechariah xiv. The city has been taken. "Then the Lord shall go forth and fight against those nations." Now look at chap. xii. 2, which tells us that "all people" are gathered in siege against both Judah and Jerusalem—i.e., the land and the city.

The Lord descends upon the "Mount of Olives" and saves the tents of Judah, first; destroying the Beast and the False Prophet, and apparently in "the Valley of Jehoshaphat," close to Jerusalem, Joel iii. 12.

Then, he saves the tents of Israel, so that the glory of the "house of David," the British race, over which his house is ruling, and the glory of the inhabitants of Jerusalem, where the Saviour has descended, and who have fought when the deliverer appeared, so that "he that is feeble, shall be as David," should not magnify themselves against Judah, who has been taken captive, and who throughout the whole land is in sad straits. Then he assists the fighting armies of Great Britain, America, and the colonies, no doubt hard pressed at Armageddon, by fire and hail, and pestilence, and darkness, and panic, and "the Lord shall be King over the whole earth."

Now the cities of the nations fall, and there is a terrible earthquake; and then there is silence; and "at evening time there shall be light," and safety and peace.

To attempt to describe this battle in more than a sketch is impossible. The bible declares that it is a day of gloominess and darkness, a day of horror, wherein the sun shall not shine, and the moon shall

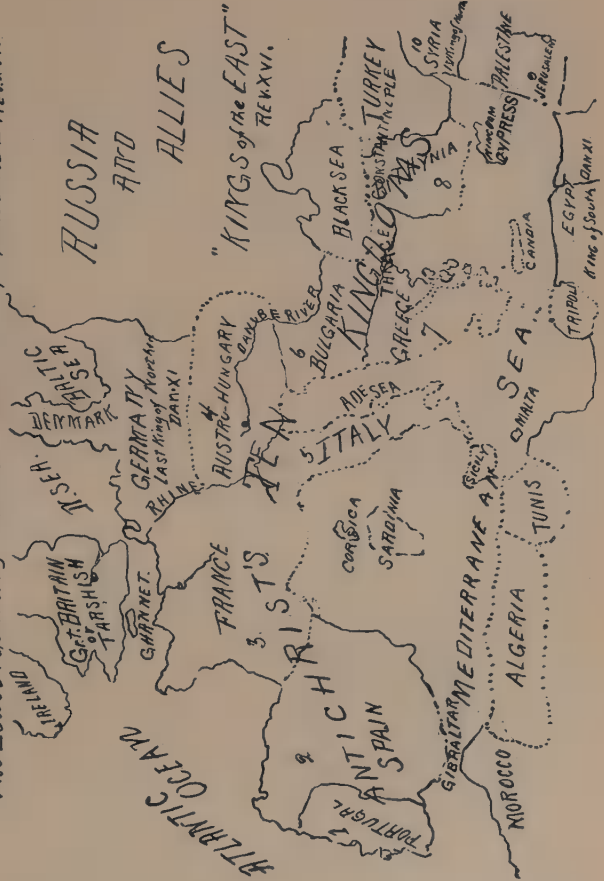
not give her light, etc., etc. There was no day before like it, nor shall ever be after it.

To recapitulate :

The position and division of the races on earth at this time are: Great Britain and her colonies, and America, dwelling behind closed ports, and at war with Antichrist, as suggested in my last paper ; Russia and allies, with China and Japan, forming a vast confederation ; Antichrist controlling the whole of the ancient pagan Roman empire to the Persian gulf ; Germany, probably united to Denmark, Norway and Sweden : with the Poles and Hungarians, Arabia, Egypt and the Jews. Four immense world kingdoms, with the first victorious over all enemies, not for their own righteousness, "be ashamed and confounded for all your ways, ye house of Israel," but for God's holy name's sake, and in order that the covenant he made with Abraham, Isaac and Jacob should not fail, and bearse not one jot or tittle of prophecy should pass without fulfillment, and lastly and chiefly on account of his unchanging and everlasting love to his chosen race, for though a mother may forget her sucking child, yet God does not and will not forget Israel, whom he has "graven on the palms of his hands," and "as the mountains are round about Jerusalem, so the Lord is round about His people from this time forth, even forever more."

It is very evident that nationally our race have not realized their identity with the Ten Tribed Israel until after this battle. The isles mentioned in Isaiah are the British isles.

Four great world Powers at the End of the Age The British Race or
 Merchant of Tarshish & Young Lions Ezek xxxviii Ten Toed Kingdoms of
 The East: Germany & Allies — Russia & Kings of the East — Rev. xvi.



In Ezekiel, after Armageddon, God says, in the 6th verse of the 39th chapter, "And I will send a fire on Magog, and among them that dwell carelessly in the Isles, and they shall know that I am the Lord." Thus he makes His holy name known "in the midst of Israel." In another scripture it states that in the "last days" Israel is to be "punished in measure" which we can now see very well we will be in America, through the friends of Antichrist, now within our border, viz., Rome and the Anarchists. God also declares that His people, Israel, shall be willing in the "day of his power," that he will "weed out the rebels from among them," that there will be "woe to the false pastors who have not fed his flock," for "his sheep" have wandered on every mountain; that every high and haughty look of man shall be brought low, and by the refining process of fire, a people shall return to Palestine who shall call Him their God, and they shall be His people.

Israel was not to be "reckoned among the nations," so that when all the cities of the nations fall in the final great earthquake, just after this battle, those of Israel, or our race, by the mercy of our God, I believe, are exempted, for we are protected within our borders until the final cleansing fire is sent on the race, after the fight with Gog.

It seems to the writer that the day after this battle is the 1335th day of Dan. xii., and "Blessed and holy is he who cometh to this day." It is believed by many, and I also think it true, that the whole earth will have the curse removed, so that man's days will

be lengthened greatly, and the world will blossom like a rose. The present groaning creation is revived, purified, renewed, and earth's inhabitants, freed from Satan's rule, bask in the sunlight of the living God. That the position and place of the nations set forth in this paper is exact the author does not claim, but through consultation of reference and cross reference, it seems to him to come near the truth, according to his present light.

That the last king of the North mentioned in Dan. xi. 40, is Germany and her hosts, seems clear, because that country, while pushed north of the Rhine, is not to be under the Antichrist, as her geographical position shows, for the ten kingdoms only cover the territory of ancient Rome.

That Germany will be kept in terror by him, however, there is no doubt, besides having internal anarchistic troubles. How like the present kaiser it sounds to hear that this latter King of the North shall come against "the Beast" "like a whirlwind!" Egypt, there is no doubt of, and I have also no hesitation in saying that England will have to come out of that country soon, because while Antichrist is a very small king, that of Syria, he fights and defeats Egypt, which he could not do if Britain were still there; and further, when the ships of Kittim come against him after this war, he retires without fighting, and these ships are those of Tarshish, or Great Britain.

There seems little doubt that when Russia and the Kings of the East know Antichrist to be occupied in Egypt, and behold the Euphrates actually and literally drying up, they seize what they consider the propitious

moment, and come down "like a cloud" upon the mountains of Palestine, Ezek. xxxviii. 9, reaching the Vale of Megiddo just as Antichrist returns from Egypt to Jerusalem.

In the meantime, Great Britain, America and the colonies, with Arabia and India, watch this movement of Russia and endeavor to intercept her march to the Holy Places, or Jerusalem, and succeed in doing so at Armageddon. On the "day of the Lord" the battle at Jerusalem and at Jezreel begins; then, when all the "nations of the north," of Jeremiah, and "all nations" of Zechariah, are gathered against Jerusalem, that wonderful Psalm ii. is fulfilled, when "the kings of the earth set themselves against the Lord and against his anointed! The Lord of Heaven shall laugh; he shall have them in derision." Regarding the assertion that the last Antichrist may be a Napoleon, Dr. Kinnear presents the following quotation:

"Revs. Drs. Keith, S. Garrat, J. G. Gregory, Faussett, etc., and more than sixty laymen, in their published prophetic treatises, agree on this point.

A proof that this last Great Antichrist must be a Napoleon is found in the fact that the number of his name, *i.e.*, the sum total of the numerical value of the letters of his name, according to Greek usage, will be 666. (Rev. xiii. 18.) Now, we find that Napoleonti, the Greek dative inscriptive dedicatory form of the name of Napoleon, exactly contains 666, as the sum total of the numerical value of its Greek letters: N 50, α 1, ρ 80, ο 70, λ 30, ε 5, ο 70, ν 50, τ 300, ι 10—total 666.

It has been clearly shown by expositors that the

name must be in the dedicatory dative case, like the dative inscription, To the Unknown God, in Acts xvii. 23, because this Antichrist's name, or its equivalent number, 666, is to be inscribed upon statues, altars, and the right hands and foreheads of the worshippers of the great monarch, and this worship will be everywhere enjoined by the two-horned power, the infallible pontiff and priests of those days, as fully described in Revelation xiii. 11-18.

Another proof that the Great Antichrist's name may be Napoleon is the plain statement in Revelation ix. 11, that "his name," i.e., his proper name, his personal surname will be in the Greek tongue APOLLYON. He is there spoken of as the angel of the bottomless pit, for he will be a veritable messenger and emissary of the powers of darkness, and will exercise magical influence over the demon world.

The Rev. Dr. Croly and other commentators have shown that Napoleon and Apollyon (or Apoleon, in its aorist participle form) are radically in Greek the very same words. They resemble each other quite as much as Hezekiah and Ezekias (Matt. i. 10), or Uzziah and Ozias (2 Kings xv. 32; Matt. i. 9), or Rehoboam and Roboam (Matt. i. 17), or Joshua, Jehoshua and Oshea (Numbers xiii. 16), which are instances of the different ways in which the same name is spelt in various parts of the bible. Prof. Friedrich Bleek, of Germany, in his lectures, also considers Apollyon to signify Napoleon.

This proof, if it be such, is the only one suggesting that Antichrist may spring from the Napoleon family.

CHAPTER XVI.

THE MILLENNIAL RETURN OF ISRAEL AND JUDAH TOGETHER.

In the endeavor to give a feeble presentation of what the millennium will be, it is advisable at the start to present an outline of Christ's coming to the earth, or epiphaneia ; of how he will come, and who those will be who accompany him in this final and imposing entrance upon his everlasting and glorious dominion.

As I sit here on Christmas eve, the thought is a grand one, that on a day held in sacred and loving memory by the millions who have died, believing in the resurrection power of Christ's precious blood-shedding, the story of the second coming, in power and great glory, and in the near future, is now being related by prophetic students all over the world, when, as King of kings, and Lord of lords, "He shall see of the travail of his soul, and be satisfied : " The little babe, of whom the angelic hosts chanted their song to the shepherds, "Glory to God in the highest, and on earth peace, good will to men ; " the wise child, debating in the temple ; the loving, serving, pitying, suffering God-man ; the bloody sweat ; the triumph of the powers of darkness ; the cross ; the death ; the burial ; the glorious resurrection and ascension, and the descent of the Holy Spirit. And now, in a short time, He will appear in the clouds of heaven, "The Lion of the

Tribe of Judah," separating the tares from the wheat, binding that "old serpent, that crooked serpent," crushing "the Beast," "the False Prophet," the power of Gog and his hosts, and the kings of the East ; altering the face of the earth by a mighty earthquake, cleansing it by fire, and ushering in the seventh millenniad when "peace on earth and good will to men" shall be an accomplished fact.

We have endeavored to demonstrate, in the chapter on the "Second Coming Divided into Two Stages," that the Christian has now the opportunity to accept the "signs of the times" as positive proof that the coming "is near, even at the doors," and "having this hope in him," purifying himself in thought, word and deed, "even as He is pure ;" therefore, when the midnight cry fully takes place, he may be ready ; knowing why he believes, and telling his reasons to others, who will then become awake to the fact that prophecy is fulfilling before their very sight, yet are unable to understand how it should be so, because they had not "searched the Scriptures" and taken heed unto prophecy, "as a light in a dark place."

These first are the wise virgins, who, if alive at his parousia or descent in the air, before the great tribulation, are caught up with the resurrected dead "to meet the Lord in the air." The second are those believers in the saving blood of Christ who have not, up to this time, been looking for their Saviour's coming, who now do so with heart and soul, by studying the book itself and all those works written upon it by the wise, who have searched beforehand, and by faith

have seen the events at hand ; but for the unwise it is too late to enter into the marriage of the Lamb, though they afterward enter into the kingdom of heaven, "washing their robes in the blood of the Lamb, and coming through great tribulation," are glorified with Christ, and appear at the marriage supper of the Lamb. (Rev. xix : 6-9.)

These are the "chosen, the faithful and the true" of Chapter xvii : 14, for the reason that they are with him, when the "ten horns of the Beast make war with the Lamb;" but are overcome, as I have shown, in "the valley of Jehoshaphat," close to Jerusalem, when the Saviour stands upon the Mount of Olives. (Zechariah xiv:)

These are also "the Bride of Christ," as shown in verses 7 and 8, Rev. xix. ; being "the armies which were in heaven following him on white horses," clothed as the Bride is represented, "in fine linen, white and clean." They are the same body as mentioned in Jude 14 : "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." They are one with Christ ; Christ the Head, they the Body. John xvii.

The wise and unwise virgins, together with the resurrected believers in the Saviour, I am inclined to think, from the day of Adam, come with him ; for Peter tells us in 1 Peter 3: and 4: that Christ "went and preached to the spirits in prison which were diso-

bedient before the flood ;” “ *by the Spirit ;*” and in Chapter iv: that “ the gospel *was preached* also to them that *are* dead, that they might be judged according to men in the flesh, but live, according to God, in the spirit,” referring in the first instance to those who died before the flood ; in the second, to all those who died previous to the death of the Saviour ; therefore, the question that is frequently asked, “ What part do those who lived before Christ take in the first resurrection ?” is answered. That the “ first resurrection ” closes with Christ and his saints coming to earth is clearly told in Rev. xx: 4-5, “ Over them, the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.”

Thus it appears, that this body of believers form “ the kingdom of heaven ” in its truest sense ; for the kingdoms of this world become the kingdoms of our Lord, the “ chosen faithful and the true ” are immortal—one with Christ—and rule over them, while those remaining on the earth are still mortal ; for death is not wholly conquered until the millennium ends.

So it is evident that all real Christians who are counted worthy either are resurrected or taken alive from the earth just before the great tribulation or during it, to form his kingdom and return with him to rule the earth during the millennial period. Therefore it follows, as stated before, that “ Christ’s kingdom ” is, and those forming it are, not of this world, but superior; though upon it with him, and ruling over it.

Having tried to make this portion of the argument clear, we can now glance at the earth when he comes.

† Who are its inhabitants?

All Israel, or the whole British race, protected to a large degree by God's mercy during Antichrist's reign of horror in Europe. and the Eastern Roman empire; a vast multitude not counted worthy of the higher kingdom, but through his immutable promise given to the patriarchs, to be blessed on his appearing, after "the rebels are weeded from among them," their false teachers cast down, "every high and haughty look humbled," and by having the "Holy Spirit poured out upon the whole people," so that they shall "no longer teach every man his neighbor, saying, know the Lord! but every one shall know the Lord, from the least to the greatest."

The Jews in Palestine, refined as by fire, who shall call the Lord, "their God, and they shall be his people." (Zech. xiii: 9.)

⌋ All the Gentile nations of the world; Russia, her allies, and the kings of the East and their peoples; ⌋ those of the ten kingdoms of Antichrist who have not been destroyed; the South American nations and Africa, to her darkest regions; Germany, and Egypt, both to take a high place during the millennium. Thus we have "the kingdom of heaven" coming to earth, "together with all the holy angels." (Matt. xxv. 31.)

And the kingdoms of this world, becoming the "kingdoms of our Lord and Saviour Jesus Christ," and

so forming an inferior part of "the kingdom of God"—the ruled, and not the rulers.

The first event taking place when he comes is the battle of Armageddon, and he sits to judge the heathen in the Valley of Jehoshaphat, where it appears "the Beast and the False Prophet meet their fate."

Next, in Matt. xxv. 32: "Before him shall be gathered all nations," and He separates the "sheep from the goats." They are all living persons and receive their sentence, then and there. It is quite distinct from the final judgment of the unbelieving dead at the end of the millennium, for it occurs "when he appears in his glory." He shall separate the "tares from the wheat," and "gather out of his kingdom all things that offend." (Matt. xiii. 41.)

These nations do not include the Jews or the British race, for Israel, as I have previously shown, is not to be "reckoned among the nations," and while the rebels are to be "weeded out of her," their punishment is, that they "shall not enter the land, viz., Palestine—among those who return. (Ezek. xx. 38.)

The Jews are refined by fire. (Zech. xiii.)

The judgment also upon those clergy who have not taught Scripture as it is given by Christ, the apostles and prophets, is a terrible one, as evidenced in Ezek. xxxiv.

After this, comes the return of those Jews, who have "walked to" the house of Israel during the great tribulation; brought back as a present to the Lord of Hosts, "from a people terrible from their beginning hitherto," the British race, or Israel, Isa. xviii:—

proven to be brought back by our race, in Isa. lx: 8-9, "Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish [Britain and America] first, to bring thy sons from far (the Jews), their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel [the Saviour], because he hath glorified thee."

The rest of the chapter emphatically declares the time when they are brought back. Then, "The Lord shall be thy everlasting light, and the days of thy mourning shall be ended."

The persecution and troubles of Judah are over for evermore. Isaiah lxvi: 19-21, gives further endorsement to the same facts.

After Judah's bringing back, the return of Israel, or our own race, begins, yet almost simultaneous with it, for they shall "come together out of the land of the North," Jer. iii: 18, and of Israel, God says in verse 14: "Turn O backsliding children, for I am married unto you; and I will take you, one of a city and two of a family, and I will bring you to Zion." Our race being so numerous, we will return representatively, while Judah returns wholly.

Israel, by her war with Antichrist, during the great tribulation, Rev. xii: 17, and by anarchy and Romanism, as well as those who favor Antichrist's claims, within her own boundaries, is to be "punished in measure." (Jer. xlvi: 27, 28.) Then also "a fire," according to Ezekiel xxxix: is to be "sent on those who dwell carelessly in the isles," so that while escap-

ing from the actual authority of Antichrist, we will have severe troubles to face.

Isa. ii : 10-22, gives a clear and tremendous description of "The day of the Lord," when Christ comes ; Judah will return, "with weeping and with supplications," Jer. xxxi : 9, but "their mourning shall be turned into joy," verse 13, while Isa. xxxv : 10, tells us that "The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

CHAPTER XVII.

THE MILLENNIUM—THE RULING POWERS DURING THE THOUSAND YEARS — EVENTS CONTEMPORARY WITH AND PRECEDING THE END.

To attempt to give a description of the millennial era is not in any man's power to-day, except that it will be a time of universal right doing, right speaking and right living ; a time when sin, comparatively speaking, shall be largely absent, until toward the end of the thousand years. Satan is again "loosed for a little season," to delude the nations and bring them up to Jerusalem, where, after they have compassed the "holy city" they are to be destroyed ; and Satan cast into the "lake of fire," where "the beast" and false prophet are.

Isa. xi. presents a grand description of Christ's reign, telling also of the destruction of the "tongue of the Egyptian sea," so that there may be a highway from Egypt to Assyria, as when "his people came up out of Egypt," or when they crossed the Red sea dry shod, fleeing from Pharaoh. Chapter xix. which refers to Egypt in Antichrist's day, and the cruel lord, "into whose hands she is to be given," shows us that the Egyptians are to "know God" at this time, and to do "sacrifice and oblation." That He is to "smite Egypt, and heal it." "In that day shall there be a highway out of Egypt to Assyria, and the Assyrians

shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians." In that day shall Israel [the twelve tribes, or returned Israel and Judah] be the third with Egypt, and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance."

We are brought by these passages to the knowledge that Egypt is to be healed and blessed during the millennium, that Assyria is to be a blessed people, and that Israel is to be in Palestine, between the two.

We know who Israel is to-day. We know who Egypt is to-day; a people much benefited by good laws introduced by Great Britain. She has 17,000,000 people, who for most part retain the features, as well as the manners and customs of the ancient Egyptians, so there is little reason to suppose that the Egyptians ever left their land bodily, as did the Babylonians, Assyrians, Ammonites, Moabites, Edomites, Canaanites, Israelites, Jews, which races form the bulk of Europe's inhabitants to-day.

Who is, or what people represent Assyria? Sharon Turner, writing nearly a century ago, states that the present German nation are the true descendants of the ancient Assyrians. The Germans have during the past twenty years made many settlements in ancient Assyria, evidently preparing for their final return to that land, after the Saviour descends, and the twelve tribes return to Palestine. So, during the millennium, on the earth, we have three great, and especially blessed

peoples. Germany, in ancient Assyria ; Israel, in Palestine ; Egypt, to the South ; the three united by a highway ; with the tongue of the Red Sea, dried up.

The Holy Land is to be divided into thirteen strips, as described in Ezekiel, extending across the country away beyond the Jordan to the Euphrates. Manasseh, or America, being the 13th tribe, possesses one of these divisions, forming part of the "One Nation, upon the mountains of Palestine forevermore." (Ezek. xxxvii :)

Israel is God's inheritance. He says He will "dwell in their midst," and that Jerusalem shall be called "the Throne of the Lord."

Ezekiel, in the latter chapters, says he is to dwell in the temple, and another passage, that "the word of the Lord shall go out from Jerusalem," also "that all nations yearly shall come up to Jerusalem to worship the Lord of hosts." There are numerous other passages which can be easily found, stating the same truths.

The Saviour "smites" Egypt and "heals it," raising it from a base kingdom to one of the leading powers, and Egypt becomes "his people."

Protestant Germany, being Assyria, through the reforming work of Luther, Calvin, Melancthon, and others, is truly "the work of My hands," as she is called in the seventh millennial. Here, then, are the three chief earthly powers at this era. The Saviour himself rules at Jerusalem, having the "throne of His Father David." (See Isa. ix : 6, 7 ; Luke i : 32, 33.)

Here He not only rules over the "House of Jacob forever, and of His kingdom there shall be no end,"

but "His dominion is from sea to sea, and from the river unto the ends of the earth," and all nations are to serve and obey Him. He is king over the whole earth.

In Jeremiah, chapter xxx, God shows in the first verses the return of Israel and Judah. Then He forecasts the time of Jacob's or the Jews' trouble under Antichrist, speaks further of the restoration as complete, the punishment of Israel, also, during the beast's power, and in the last verse of the chapter declares that "in the latter days ye will consider it," and today a host of writers among his people are searching and considering it, yet this declaration was made 2,500 years ago.

In verse 9 of the same chapter, Jehovah declares, that immediately after the time of "Jacob's trouble," "they shall serve the Lord their God, and David their king, whom *I will raise up to them.*"

Thus when Christ comes at the resurrection, David is to be raised up, and to reign over the nation of Israel, in Palestine.

Here is Christ first, ruling the world. Second, David resurrected governing the twelve tribes in Palestine. Third, the Saviour promises the apostles in Matthew xix : 28, 29, and in Luke xxii : 29, 30, because they had "forsaken all and followed Him," and in Luke, "ye are they which have continued with Me in all My temptations," because they had done this and been with Him, that,—“In the re-generation when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

So, under David again, the twelve apostles, will sit on twelve thrones, judging each a tribe, in Palestine.

Fourth, We have the "Saints" of St. Paul, ruling the world, and also angels. (1 Cor. vi: 2, 3.) The thrones given to those who come with the Saviour to the earth. (Rev. xx: 4-6.) And the parable of the Ten Talents. Those who use their talents rightly being given ten cities, five cities, two cities; as they have brought forth, some 30, some 60, some 100 fold. Jude xiv. tells us who "The Saints" are, as well as Rev. xix.

So far we are told who are the principal ruling powers during the millennium. Christ, the Lord of the whole earth, David, governing the twelve tribes under the Saviour.

The twelve apostles; each ruling a tribe.

The saints, ruling as the fourth headship.

The precise order in which peace and security and rest are brought to pass over the whole earth is not told us, but the main plan is clear enough, as we see when the references and cross references are stated in plain language, neither spiritualized, symbolized, nor given any other "private interpretation." Peter says: "no prophecy is of any private interpretation;" therefore the plain reading of the prophets is the true one, and through prayerful search and a knowledge of all methods of interpreting prophecy, the combined truth contained in sections, in the different prophets, may be delineated as one beautiful, grand, harmonious story. "In the latter days ye shall consider it perfectly." (Jer. xxiii: 20; xxx: 24.)

Daniel is told to seal the book, even to the "time of the end," and in verse 9 that "the book is sealed, and the words closed up, till the time of the end," and that "none of the wicked shall understand" but the wise shall understand in a time when knowledge shall be increased, and men shall run to and fro in the earth." "To-day!" (Dan. xii.) Habakkuk ii: assures us that "at the end" the vision shall not tarry, but he who runs (investigates) may read it. In Ezekiel xxxvi., the whole chapter is devoted to the return of the House of Israel, and the Creator says in ver. 37, "I will yet for this be inquired of by the House of Israel to do it for them."—British—Israelites—by millions have been asking God to return and favor us in the past twenty years.

Psalm cii., telling of the second coming of the Lord and the rebuilding of Jerusalem, progressing most rapidly to-day, declares :

"This shall be written for the generation to come, and the people which shall be created shall fear the Lord."

In the last chapter of Hosea, referring to the final return of Israel, it says: "Who is wise, and he shall understand these things; prudent, and he shall know them."

Declaring the "day of the Lord," Joel ii. verses 12 and 14, God says: "Turn ye even to me with all your heart, with fasting, and with weeping, and with mourning. Rend your hearts and not your garments, and turn unto the Lord, your God."

Zephaniah ii. 3, gives warning for the "last days."

Malachi expounding the "last days," contained in chapter iii. 16, 17, the following beautiful promises :

"Then they that feared the Lord spake often one to another ; and the Lord hearkened and heard it ; and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon his name."

"And they shall be mine, saith the Lord of hosts, in that day, when I make up my jewels ; and I will spare them as a man spareth his own son that serveth him."

The Saviour tells us many times to watch for his coming to earth (Matt. xxiv., Luke xxi., Mark xiii.,) and "So likewise ye when ye shall see all these things begin to come to pass, know that it is near, even at the doors." (Matt. xxiv. 33.)

Paul in 1 Thess. v. 4, speaking of the second coming, emphatically states : "But ye brethren are not in darkness that that day should overtake you unawares."

Christ again in Revelation tells the church of Sardis, { that of the reformation, to watch, lest he come upon them "as a thief," and Peter commands us to take { heed unto prophecy as a light in a dark place.

All of these quotations have been jotted down here in answer to an objection made by some to the study of prophecy, viz.: That we are nowhere told in Scripture to search and study prophecy in order to understand it, but that it can only be known after fulfilment: The above passages speak from God's book in reply.

CHAPTER XVIII.

THE MILLENNIUM.

Again, Luke xii. 35 : “ Let your loins be girded about, and your lamps : burning, and ye yourselves like unto men that wait for their Lord, that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching.” If this does not mean searching Scripture and prophecy, what does it mean ? Lastly, of Revelation, a book that we constantly hear laymen and divines say cannot be understood. Chapter 1, verse 3, declares : “ Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.”

Then we are commanded to constantly search the Scriptures, to study prophecy, and to watch for our Lord. Only by study in the Book of Books can we do this. To the searcher, the second coming is constantly the refrain through all the epistles, as the consummation to be longed for and watched for.

Once more Christ, in Luke xxi., when foretelling the great tribulation, warns us to “ Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” If this warning does not emphasize the study of prophetic Scripture, what does it mean ? The question is then answered, viz.:

That we are taught in both the Old and New Testaments, nay, we are commanded to search out the times and seasons before-hand, so that we may be able to testify to prophecy, fulfilling as well as fulfilled ; and that we may be able to see changes that will take place in the future, and events that will come to pass. In this era no study but that of Scripture enables us to see clearly the main outline of all those things foretold, and which will take place before the end of "this generation."

To return to the millennium. We have seen the higher ruling powers who exercise sway through it, the leading nations on earth at this time. It now behooves us to glance at the general aspect of life on the earth during this glorious æon. (Ezek. xxxvi. 25, 26, 27) :

"Then [after the return], God says, will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you.

"A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

"And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." (Isa. xxv. 7.) All peoples will know their descent and origin. "And there shall

come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots ; and the Spirit of the Lord shall rest upon him ; the spirit of wisdom and understanding ; the spirit of counsel and might ; the spirit of knowledge and of the fear of the Lord ; and shall make Him of quick understanding in the fear of the Lord ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth ; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi.) "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem and before his ancients gloriously." (Isa. xxiv. 23.) "O Israel, thou shalt not be forgotten of me, I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins ; return unto Me for I have redeemed thee." (Isa. xlv. 21, 22.) "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." (Isa. liv. 13.) "Thy people also shall be all righteous, they shall inherit the land forever." (Isa. lx. 21.) "And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant

of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat." (Isa. lxxv. 19, 20, 25.)

We see by these verses that longevity is to be restored, as in the days before the flood.

"They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people." "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." (Isa. xl. 11.)

Ezekiel and Jeremiah are full of the same statements, and that "all nations shall come up to Jerusalem to worship the king, the Lord of Hosts. (Zech. xiv. 16.) "The remnant of Israel shall not speak lies; nor do iniquity." (Zeph. iii. 13.) Paul says, "there remaineth therefore a rest to the people of God." And Revelation shows that it is to be a blessed reign of 1,000 years.

After the millennium there is a new heaven and a new earth, and the new Jerusalem descends.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

"The last enemy that shall be destroyed is Death."

So ends this wonderful era which glides into eternity, with God and the Lamb, the light of the New Jeru-

salem, and the eye will then see, and the ear will then hear, and the soul of man will then conceive the pleasures that God has in store for them that wait for Him as well as love Him.

This chapter closes with a remarkable rendering of what man will be during the millennial reign of Christ and His saints, taken from Baxter's "Forty Coming Wonders." That the views set forth may be blessed to many, is the earnest prayer of the writer.

"This hallowed and renovated state of the earth is the theme of hope and joy to every true believer in the revelation of God; and, to the view which I have hitherto given of that state, no such believer, I imagine, will be reluctant to yield his full assent; but many will, perhaps, differ from the view which I must now proceed to illustrate as to the government of the world. I have briefly explained the condition of those who are to be the subjects, the governed of the kingdom; men in their mortal state, but now penitent, converted, humble, affectionate and pious and charitable to their kindred and their neighbor; men temperate, consistent, prosperous without pride, and happy without ingratitude; men still associated in civil order and government, living without injustice, and dying without alarm; forming a pleasant and joyous family, united in bonds which the faith of Christ and the Spirit of truth have formed and consecrated; men to whom self-control, virtue, kindness, and public and private concord will mitigate disease and much diminish sorrow; men to whom life will be felicity, and death full of peace; men, in fine, realizing that lovely and

soul-rejoicing scene depicted by the skilful hand of the evangelical prophet at the close of the 65th chapter of Isaiah.

And would not the recurrence of miraculous agency under the fructifying influence of the eternal Spirit be an era of blessing to the earth which no human language can describe? Would not the intercourse of the glorified elect of past ages, with the still mortal inhabitants of a present age, be the commencement of a dispensation of justice and of charity, long indeed depicted on the prophetic page, but then first to be realized in the practice and felicity of mankind? Would not the pacific sceptre of Christ and his saints exhibiting the law, the ordinances, the morality and the faith of the gospel as the exclusive code of domestic, social and international communication (of all which the type has been already furnished under the theocracy of the Jews), would not this condition and administration of human things produce exactly that happy and disinterested course of daily conduct under which the wolf would dwell with the lamb, and the lion be led by the gentle hand of playful infancy?

How high, then, the office; how great the glory; how splendid the triumph; how efficient the usefulness of that elect and redeemed church to whom God will give power to maintain the earth in peace; to guard it from Satanic assaults, and to uphold the cause of religion, the claims of truth, and the joys of charity in the world? Can a nobler felicity be imagined than in the very presence and under the smiles of a redeeming God, to exercise this dominion over a world once the

Aceldama of the universe, but now restored almost to be like the paradise of Eden?"

IN CONCLUSION.

The evidences advanced in all of the foregoing chapters are founded upon a study of the prophecies connected with the House of Israel or the British race, representing the lost ten tribes; as distinct from the prophecies of the House of Judah, or Jews of to-day; and an investigation into those of the Gentiles, and those forecasts of Daniel and Revelation, especially which refer in the "last days" to Antichrist and his rule over the old Roman empire.

Then the prophecies connected with the Christian Church as well, which body, composed of wise and unwise virgins, alone will form "the kingdom of heaven" descending to earth at the Saviour's epiphaneia; when his feet shall stand on the Mount of Olives, etc., when he comes with ten thousands of his saints.

It is the writer's firm conviction that only through a clear view and separation of one set of prophecies from the others, considering also Rome and Moham-medanism as partial types in years of the great anti-type in days; only so may be obtained a more certain and unprejudiced outlook upon events now taking place, and those yet to come to pass. The wise and foolish virgins go to Christ and come back with him to earth, immortal and glorified rulers through the millennium.

The first receiving the reward promised to those who are "watching" for his coming, viz., "They are

caught up to him and escape the great tribulation on the earth."

The second "wash their robes in the blood of the Lamb and through great tribulation," dying or suffering for him, before they go to him. British-Israel on the earth, unworthy of this reward, is protected greatly, but punished in measure, during Anti-christ's power in the countries of our race; and when the Saviour comes, God pours out his Holy Spirit upon the whole nationality. Ezek. xxxix.

The Gentiles in the ten kingdoms, who worship the beast and his image, are tormented with the most awful plagues, but many are saved through the converting power of the two witnesses, who oppose Anti-christ.

The Jews in Palestine go through the most dreadful persecution and punishment, so that only "one-third" of them survive to the Saviour's open manifestation. (Zech. xiii. 8.)

The beast and false prophet are destroyed when he comes; and all those "living wicked" on the earth brought before him, and "everything that offends cast out of His kingdom."

Here, then, we have a plain unvarnished tale which "finishes transgression, makes an end of sins, makes reconciliation for iniquity, brings in everlasting righteousness, seals up the vision and prophecy, and anoints the most holy." (Dan. ix. 24.)

No study of any single set of prophecies gives a harmonious exposition, but the combined truth of all, together with the proper division of one set from

another, does. The writer makes no claim to perfect accuracy and precision in this presentation of prophetic truth, but to a more accurate and comprehensive plan, and one more easily understood, because all methods of prophetic investigation are sifted and arranged into a continuous and not contradictory explication.

If the "signs" as seen to-day be accepted—and every successive day assures the writer they are truly fulfilled and fulfilling—it may easily be seen how much more effective evangelistic work may be done. To those who love their Lord it is an incentive to greater purification and more fervent work, because the time is short. To those whose thoughts are on this world alone, the subject is startling, and we pray them to think and search and watch. To the weary and heavy laden it is a thought of joy, if they believe; and a rest to those in sorrow and suffering who may be brought to see.

To the sinner, it is an assistance to pray more fervently, to act more earnestly, and to cast himself entirely upon the Lord, thereby receiving salvation and help.

To the hardened sinner, fear may induce repentance, because he must answer face to face for his sins. But, besides these results, the man who is watching for the Saviour's personal return to earth in studying prophecy, is doing *all* that the Saviour tells him to do, and not only a portion.

CHAPTER XIX.

THE DATE OF THE PAROUSIA—THE CLEAR PREDICTION OF SCRIPTURE OF THE DATE OF CHRIST'S COMING TO RESURRECT THE RIGHTEOUS DEAD AND TO TRANSLATE THE WISE VIR- GINS OR WATCHING CHRISTIANS.

It behooves all those who love their Saviour to follow his commandments; and his special behest in regard to his second coming given to the Christian world, was: Watch! "Blessed is that man whom the Lord shall find watching when he cometh." "Let your loins be girt about and your lamps burning, etc." And so on, all through the Epistles and into Revelations we are urged to watch for his return to earth. The subject of the "day and the hour" has been expounded in former articles by other writers, and it has been demonstrated that Scriptural teaching declares that the time of the second coming shall be known, rather than that it shall be hidden; and I see it stated by a prophetic writer that the Saviour did not even say, "No man knoweth the day or the hour;" but "Concerning that day and hour, *knoweth* no man, no, not even the Son," etc., which makes it very clear that he was speaking of Himself *at that time*, and of the men of His own generation, and not at all of the generation which was to precede His advent. So un-

derstood, we see that His statement did not conflict with Daniel, who said—referring to the time of the resurrection, and the last 1260, 1290 and 1335 days terminating the Christian era—that “The wise shall understand!” nor with that of Paul in 1 Thes. 5: 4, when, speaking of this very Parousia, he says: “But ye, brethren, are not in darkness that ‘that day’ should overtake you unawares.”

Beyond and above these clear declarations, it seems to me evident that the Book of Books gives us a very plain indication of the time of the Lord’s coming to the air, in the assurance that it will be preceded by a certain event, and that it will not occur until after that event has taken place. If, therefore, we can find out what the occurrence is, and its date, we may now know almost the day and the hour of his coming; and as these hurrying years pass, and the coming is almost upon us, then the very day and hour may actually be known to us with absolute certainty. I did not know when I wrote the articles in the *Boston Traveller* that there was any Scripture data as to the date of the Parousia (the Lord’s coming to *the air*). Later, however, I was led to look for such testimony by a remark which Professor Totten made in dealing with the subject of the Epiphaneia (the Lord’s coming to *the earth*), which, as he teaches, is to take place in 1899. That year will be 5897½ A. M., or years since creation. Professor Totten’s remark was that the year 5894 A.M., which corresponds with September, 1895, promised to be a remarkable time and was to witness a great event. The date will be just three and a half years

from March, 1892, which is the first month of the last seven years of Daniel's prophecy of the seventy weeks, according to the Professor.

Therefore, September, 1895, will be the time when Antichrist breaks his compact with the Jews, by the same chronology. But it is very evident that no man living in the Eastern Rome Empire has made in the March just passed any compact for seven years with the returned Jews in Palestine, therefore Prof. Totten has been in error, so far as an exact placing of the compact, at this date ; yet this fact does not necessarily, or at all, show him to be wrong as to last March being the beginning of the last week of years of this age. And the reason is, that although Antichrist makes a compact with the Jews for seven years, that full time according to the Bible, or Revelation particularly, will be shortened in the last three and a half years of the seven of compact.

In Matthew xxiv : 22 and Mark xiii: 20, the Saviour, speaking of this time of awful trouble to come upon the earth, says : " And except those days should be shortened, there should no flesh be saved," while Rev. viii: 12 shows how the time is to be shortened, viz., " And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so, as the third part of them was darkened ; and the day shone not for a third part of it, and the night likewise." Thus for a certain time, beginning in the last three and a half years or 1260 days of the beast's power, the length of the day will be reduced to sixteen hours instead of the usual twenty-four ;

therefore each year after this change takes place will be only eight months long instead of twelve, as at present.

Thus Totten may be perfectly correct in his declaration that the seventieth week of years of Daniel ix: begins in March, 1892, in full solar years, yet the compact with Antichrist may come some months later, and he may be quite exact; for, while the compact is made in good faith by man, for seven full solar years, we are distinctly told in Scripture that the last three and a half years of the seven are to be veritably curtailed, so that while seven full years will pass, the latter three and a half of the compact seven will be full years according to the earth's increased rotation; and yet not at all years of 365 days duration, agreeably to our present reckoning.

One thing is perfectly clear in Daniel; that "the little horn" does not make this compact with the Jews in Palestine until after Ten Kingdoms have been formed out of the territories, or land area governed by ancient Rome; because "the little horn" arises after the Ten Horns or Kingdoms arise. (Dan. vii: 8 and 24. Dan. viii: 23), and thus far these Ten Kingdoms have not yet made their appearance in that territory.

It is now controlled by about twenty-one or twenty-two powers. Yet every prophetic writer of the futurist school of prophecy to-day (and by futurist school I mean those who believe that Antichrist's forty-two months, or 1260 days of power, are actual days, and only possibly typified in years), is looking for the Ten Kingdomed form of government after the next great

European war, which all thoughtful men, independent of prophecy, hold to be imminent. Now suppose that war arises this year ; it is the opinion of military authorities that it will be short, awful and volcanic, and that it will change the face of Europe. Biblically, and from the Scriptural aspect of the “signs of the times” out of it will spring the ten kingdoms of Daniel, and the Seventh Head of the Roman Empire, from which arises the Eighth or the Beast of Revelation. Suppose it to be over this year, and to watching Christians a very minute power rises in the eastern portion of this territory forming an eleventh or Little Horn, who then makes a compact with Judah in Palestine, for one week of years. Then the middle of that week would end about March, 1896, three and a half years after. And in order to have Totten’s chronology correct, the days would have to be shortened six months or more in the last three and a half years. And it is possible that this might be the case, for we know that the tribulation period is to be shortened, and yet the years fulfilled.

So much in favor of the truth of Professor Totten’s chronology, and you will presently see why it has been referred to at such length. Let us now look at the Biblical statements in regard to Christ’s advent to the air, to raise the dead, and to take to himself the wise Virgins. (1 Thess. iv: 13-18.) In 2 Thess. ii: 1-4, Paul says, speaking to the Thessalonians who were then looking for Christ’s Parousia: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto him, that ye be not soon *shaken in mind* or be troubled, neither by spirit, nor by word,

nor by letter as from us, as that the 'day of Christ' is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. And then (ver. 8) shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his epiphaneia, or coming to the earth.

Now when is that wicked one to be revealed? Soon after, or at, the middle of the last seven years of this age, because "in the midst of the week," (Dan. 9: 27) he (Antichrist) shall cause the sacrifice and oblation to cease for the overspreading of abominations. And in xi: 31 it declares: "And arms shall stand on his part (Antichrist's) and they shall pollute the sanctuary of strength and shall take away the daily sacrifice, and they shall place the 'abomination that maketh desolate.' " Again (xii: 11): "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be 1290 days. Blessed is he that cometh to the thousand three hundred and thirty-five days." That is in all 75 days added to the 1260 of the Little Horn's power, or limit of time before he is destroyed by the brightness of the Saviour's visible manifestation when he descends to earth. Once more, in Dan. vii: 25, the Little Horn's power is to last "a time and times and the dividing of time," which means one year, two years, and half a year, or three years and a half. The Lord refers to the very time of the "setting up of the abomination of desolation,"—the image of Antichrist in the holy place

of the future temple in Jerusalem—as the beginning of a time of “great tribulation,” such as “was not since the beginning of the world, to this time; no, nor ever shall be.”

CHAPTER XX.

Let us turn to Rev. 17. Herein is a vivid description of ecclesiastical Rome, as shown by verse 18, ruling over ten Red Republics, having seven heads and ten horns; the Republican form of government has thus overthrown the ten kings which will arise after the next European war. Antichrist ultimately rules over three of the Ten Anarchies, Dan. vii : 24, yet is subject ecclesiastically at this time to Rome, and is not yet revealed as "the man of sin," but as "the scarlet colored beast," Rev. xvii. Verse 8 tells us that the Beast thou sawest was ; and is not ; and shall ascend out of the bottomless pit and go into perdition. The seven heads are seven mountains on which the woman sitteth—and the beast that "was" and "is not ;" he is the eighth, and is of the "seven kings or headships (ver. 10), of the Roman Empire and goeth into perdition." Of the seven kings or headships John is told : "five are fallen, that is in his own day ; one is : the Emperors then ruling, and who continued supreme to the division of Pagan Rome into its eastern and western empires, and the other is not yet come, and when he cometh (this headship), he endureth but a short space."

Since the days of the Pagan Roman Emperors there has never been a headship over the eastern and western Roman Empires combined ; and the seventh head does

reign over them both, in Revelation ; therefore this seventh head (Rev. xiii and xvii) must be the scarlet colored Beast ; or the Antichrist at this period submitting to be ruled over by Rome, or, the great whore. But the ten horns or Red Republics hate this woman, as the chapter shows, and give their kingdom to the Beast. The Ten Horns of Daniel cannot be the seventh head, because the Little Horn or Beast arises after them, but Rome, in chapter xvii. rules over the "scarlet colored Beast," and yet is overcome by the Ten Horns or Red Republics, who agree to give their power and strength to this very scarlet colored Beast she rules over, or to *Ho Anarchos*, the Anarchist. Therefore, Rome, ruling over the whole of the territory of Pagan Rome, "sits upon the scarlet colored Beast," which is the "Seventh head" of Revelation, and out of this seventh, which in chapter xiii., is slain and resuscitated, comes the eighth, as is plain from the chapter.

Now we have seen that the Little Horn of Daniel arrives at his great power, in the midst of the week of years, and that power is to last 1260 days and 75 days ; or 1335 days. Verse 8 of Rev. xvii ; exclaims, that all the world shall wonder when they behold the Beast, that was, and is not, and yet is. "*Was*"—the Scarlet Colored Beast ruled by Rome "*is not*"—being slain ; "*yet is*," being revived by Satan.

Turn back to Rev. xii. In this chapter is related to us the story of the fight between Michael and his angels, and the Dragon and his angels ; the casting out of Satan and his followers upon the earth, and the freeing of heavenly places from all evil principalities

and powers. Mark the expression, "Now is come salvation and strength," and "The Kingdom of our God," etc. Verse 10.

"The Kingdom of God!" The Saviour declared to Pontius Pilate; John xviii : 56 : "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

Therefore, not until Satan and his angels are cast out of heaven does the "Kingdom of God" come, and only then is that holy country prepared and made ready for those who take part in the first resurrection, and the living watchers are caught up to meet the Lord, who descends to the air, which is thus purified and cleansed of every evil and contaminating power. As has been evidenced in preceding chapters, the "Wise Virgins," the dead resurrected at His Parousia, and the foolish virgins afterward, who "wash their robes and come through great tribulation." Rev. vii : 14, etc., form this "Kingdom of God," ruling earth through the Millennium, and being united as "one body" with the Saviour, as He is, with the Almighty Father. (John xvii.)

Thus, if the kingdom of our God has only come, when Satan is cast down upon the earth, and out of heaven, it evidently follows, that then, and not until then, does Christ descend to resurrect the righteous dead, and to change those who are watching for His coming "in a moment, in the twinkling of an eye," into His likeness, and draw them to Him to meet Him in the air.

It is plainly seen also by chapter xiii. that Antichrist

is not revealed as "the man of sin" until after Satan is cast out, into the earth, because the Dragon who has been cast down (Rev. xii.) gives him Antichrist, or the Anarchist "his power and seat and great authority." (Rev. x: iii.) Thus we behold the beast wounded to death or slain, according to the Greek, Rev. xiii., resurrected, "his deadly wound being healed, and all the world wondered after the beast."

Here then is the beast who *was*, sat upon by the woman, the apparent seventh head, sitting upon, the then unacknowledged but *real* seventh head of the old Roman territories. He is wounded to death, actually slain, therefore he "is not! Restored to life and given his power, seat and great authority, by Satan, and once more, he is."

Truly the man of sin *revealed*. But never before revealed as the man of sin, because never before had he been given the seat and power of that old dragon, Satan. Verse 5 informs us that power was given him to continue forty and two months; the same period precisely as the 1,260 days, and the "time, times and dividing of time" of Daniel.

Referring again to 2 Thessalonians ii., we see that the Parousia, or coming of the Saviour was not to take place until that Man of Sin be revealed. Here then we have the time that He is revealed. At the termination of the first three years and one-half of the compact seven, for the Abomination of Desolation is not set up until after He is revealed, as declared in the rest of this chapter. The image of Him is then erected in the holy place "in the midst of the week," as Daniel

makes plain. Lastly : the fourteenth chapter of Revelation emphatically demonstrates the Wise Virgins to be redeemed from, or bought from, among men ; being the first-fruits to God and the Lamb, at this period. This rapture—this being caught up—happens immediately Satan is cast down on the earth, the Man of Sin, or Beast, revealed, and the Abomination of Desolation set up. Thus it appears from Scripture that the Watchers or wise Virgins must not expect the immediate coming of Christ to the air, to raise the dead and translate these living ones, until the end of the first three and one-half years, after Antichrist's compact with the Jews ; to take place soon after the Ten Kingdomed Confederacy arises out of the next great European conflict. I have no hesitation in saying, that I believe the first half of the seven compact years will be full solar years of 365 1-4 days duration, for we have no suggestion in Scripture of the shortening of the days, until the 1,260 days of great tribulation begin, which days we know to be the last half of the seven years.

Thus setting, as Totten does, the end of the seven years of compact in March, 1899, the beginning of them, if they were solar years, would be in March, 1892. But if the last one or two years of the seven are shortened years, owing to the earth's increased rate of rotation—if, as we are told, “the day shines not for a third part of it and the night likewise” (Rev. viii : 12)—six or more months may be lost. Then there may be seven years between a late period in 1892, and March, 1899, and the end may come in March, 1899, as Totten

says, even though the making of the compact which was to be the sign of the beginning of the seven years has not taken place and may not take place before the end of this year.

Three and a half solar years from the time of Anti-Christ's Compact with the Jews in Palestine, would then appear to be the set time of the Parousia, or coming of the Saviour to resurrect the dead and take to Himself the living watchers.

I feel impelled to express in writing what has been a rapidly growing and has now become a settled conviction, that the first portion of Christ's coming to withdraw the Philadelphian or prophetic Church out of the world from that "hour of tribulation," the great one, which is to "try the whole world," will not take place, and cannot be expected at once, "nor until that" Man of Sin be "revealed."

Watchers to-day know that the coming is "near, even at the doors," both from the "falling away" having in part taken place, from the signs of the times, "and the declaration of the two leading Scriptural chronologists of the day; Prof. Totten, of Yale, and Prof. Dimbleby, Premier Chronologist of Great Britain, as well as by the chronological statements of prophetic students during the past forty years, all pointing to the end of this century as the end of the age, or dispensation, but none have yet openly declared the time of the Parousia from the declarations of holy writ. I place this chapter before all those who "love his appearing" for criticism and correction; and if I am wrong I shall be only too glad to be set right, for what we want is the truth, and

if the view presented leads to a further and more complete setting forth of verities concerning the most important event which has happened since creation's dawn ; for then our Saviour will "see of the travail of His soul and be satisfied," gathering the lambs to His bosom ; the writer will be content.

The Scriptures quoted demonstrate that the days of grace to allow Christians to become wise through God's loving kindness and mercy are not yet ended, but will continue until the true midnight cry arises, sometime during the first three and a half years of the seven years of compact with Anti-Christ, when the now largely indifferent Christian Church will arise in response, and begin to study the prophets in earnest, but while the cry is in progress the Saviour will come, and they, to their horror, will be too late to become part of the Bride of Christ. These same Scriptures also tend to prove that after these wars forming the Ten Kingdoms in Europe are over, "iniquity will abound," and because of this, the love of many will wax cold ; and so even when these Ten Kingdoms are formed, and for some time after, the mass of the Christian Church will not admit that the prophecies of the "last days" or the times of the end are fulfilling before their very eyes, so that they will have no excuse when their eyes are really opened, to say the signs were so vague it was impossible to make them out ; but they will then realize fully that had they "taken heed unto prophecy, as to a light in a dark place," they would have had a full supply of oil, and not have been suddenly dismayed by the delayed

and fatal discovery, viz., that “their lamps were gone out.” (Matt. xxv: 8.) May the Almighty bless the paper to all readers, and may they find themselves in “that day” welcomed by the Lord from heaven.

SHORTENING OF THE DAYS.

Famines, Pestilences, Wars, Anarchy.

SEQUEL TO LAST CHAPTER.

It appears evident from the previous chapter that Antichrist is not revealed as "the Man of Sin" (2 Thess. 2) until the middle of Daniel's last week of years.

Because, at that time, or just previous to it, he, the "Scarlet Colored Beast" as "seventh head" of the old Roman Empire, submits himself, probably to attain his own ends; to be ruled over by Rome, Rev. xvii. Whatever his secret projects may have been, he is at this time SLAIN. Rev. xiii. [margin]—and is miraculously resurrected and given his "power, seat and great authority" by the Dragon, or Satan. Rev. xiii.

This power is to last 1,260 days: or 42 months, the majority of which are shortened, "and except those days should be shortened there should no flesh be saved." Matt. xxiv: 22. The destruction of life during the "Great Tribulation," through war, famine, plagues by Satan's instrumentality, disease and wild beasts is to be so vast; that "except the days be shortened," no flesh would survive.

The largest number who die in proportion to area, will doubtless be upon the old Roman Earth, for

besides the agencies already mentioned, persecution for belief in God will be then a constant factor. But pestilence, wars, famines and disease in all other Gentile countries, will decimate the populations.

That Great Britain, the United States of America and the British colonies will escape wholly because they are the larger portion of God's Chosen Race, the Ten Tribes of Israel, is not true ; because, speaking of the very last days of this dispensation, in Jeremiah xlvi : 27-28, the Creator says :

" I will not make a full end of thee (Israel), but correct thee in measure ; yet will not leave thee wholly unpunished." Thus in that awful time now so close at hand, we, " His people and the sheep of His pasture," do not pass through entirely unscathed.

We are to be punished for that steadily increasing desecration of the Sabbath, which is around and about us ; so much so, that our secular press has scarcely referred to the Sunday, as God's day ; as a full and sufficient reason for closing the great Chicago Fair, on that day. The working men can easily go there, if their employers agree during the summer of '93 to make each Saturday a whole holiday instead of a half one. Thus " the Sons of Toil " need have no sentimental excuses made in order that this holy day may be broken.

And the fact that the RELIGIOUS Jews make all their wealth in five working days each week, in Christian countries, is proof sufficient that employers of labor will not suffer.

We are to be punished for our corrupt politics and business practices ; through the progressive power of Temporal Rome in governmental affairs ; and by that anarchy, which pervades the workings of all huge trusts and business combinations, in their power to defy the laws and subvert the Constitution. Such corporations either defy "law and order" for their own aggrandizement, or by their "political pull" pass new laws which enrich the few at the expense of the many. Such action is in truth anarchy.

It is verily a vital question to-day, whether anarchy is most fully developed among the masses, or the plutocratic combines ? It is a question for immediate action in America, for that educated body of men to solve ; who neither belong to the very rich nor the very poor ; and who are truly patriotic, law abiding and God serving.

It cannot be much longer delayed.

Shall the nation's laws be enforced with righteousness or not ? irrespective of the position, power or wealth of the criminal ?

I fear that American Israel will not arouse until the matter has passed beyond a peaceful issue ; and in its bloody settlement this portion of God's people will be "punished in measure."

The Negro question also, and the lawless spirit so rapidly spreading in all directions, will give rise to rioting and carnage. Thus, we "shall not go wholly unpunished ;" yet by God's mercy this chastisement will bring "Our Race" upon its knees, and every enemy shall be subdued, so that when the Saviour

comes the Bible states, "Thy people shall be willing in the day of Thy power." Ps. cx : 3.

This Psalm is a description of the Saviour's coming in power, at His epiphaneia, or descent to the earth.

Thus this "great tribulation" will soften the hearts of "our race," while hardening those of the Gentiles.

To return now to the main subject of our paper, the day of Antichrist, or his period of power, is to be shortened. It has been demonstrated in the chapter referred to, how the days may be, and when they are to be shortened, viz., by an increased rotation of the earth at the time of the sounding of the Fourth Trumpet. The question naturally arises—When does the fourth trumpet sound? It seems to the writer that by some quite clear calculation given in that wonderful book of Revelation, we may arrive at a fairly correct statement of the period in Daniel's last week, when the fourth trumpet sounds, and the days begin to be shortened. Nearly all of the forty-two months of Antichrist's great power are shortened, for the reason given that the Saviour clearly tells us so in Matt. xxiv.

Now, it was delineated in the former chapter that, after the fourth trumpet sounded, the day shone not, for a third part of it, and the night likewise, "so that during the main part of his reign the days will be sixteen hours long, instead of twenty-four. If so, then his three and a half years of power will represent much less time than three and a half solar years, or of our present years.

How much less?

We have some definite periods of time given in the

references to the sounding of the fifth and sixth trumpets in Revelation ix., and also in Revelation x., by the "Mighty Angel," who declares (verse 6) that there should be (*a*) "time" no longer. In chapter ix. we have two periods mentioned—five months under the fifth trumpet woe, and one year, one month, one day, and one hour under the sixth trumpet woe. Add to these durations the "time" spoken of by the "Mighty Angel," and we obtain the following result:

A "time" prophetic,	360 days or one year.
Five months,	150 "
One year, one month, one day,	391 " and one hour.
	<hr/>
	901 days.

But these are all shortened one-third, because they follow the sounding of the fourth trumpet. And in years they make precisely two and a half shortened years, thus:

$$\begin{array}{r}
 360) 901 \ (2\frac{1}{2}) \\
 \underline{720} \\
 181 = \frac{1}{2}, 360 + 1 \text{ day.}
 \end{array}$$

So we have the last two and a half years of Anti-christ's power shortened, and = 20 solar months: Because $2\frac{1}{2}$ solar years, shortened $\frac{1}{3}$, equal 20 solar months. Deduct now 20 solar months from the terminal point of Totten's chronology, and see where we arrive: March 29, 1899—20 solar months=August, 1897. But the days begin to shorten when the fourth trumpet sounds, which is just previous to this time. Allow four months for the sounding of this trumpet, and we find

ourselves at the end of April, 1897. The four months solar = to six months of shortened months, $2\frac{1}{2} + 6$ mos. = 3 years. Now, we will have three of Antichrist's years shortened and accounted for, equalling two years solar. During the first and second trumpets the days are not shortened, so we must deduct six solar months more, and we arrive at the end of October, 1896, subtracting seventy-five shortened days more, because they fall really at the termination of Antichrist's power, and thus are = 50 solar days, and we light upon September 9, 1896, as the probable time when the Beast having been slain and resurrected, receives the acclaim of the Ten Red Republics as the God Man, although, in reality, the Dragon, or Satan incarnated Man. Deduct once more three and a half solar years from September 9, 1896, and we strike the first week of March, 1893, as the probable time of the Anarchist's compact with the Jews for seven years, the last three and a half being shortened by the one-third darkening of sun, moon and stars, and day and night, to two and a half, or nearly so, of solar time, plus fifty solar days, or seventy-five shortened ones.

As it is impossible to state positively how long the Fourth Trumpet sounds, so it is quite impossible to declare to a day when Antichrist ushers in the Great Tribulation, through the power given him by the cast-down Satan of Rev. xii. and xiii. But with our present knowledge, which among the "wise" will doubtless be constantly added to, "here a little and there a little," it seems almost certain that, *Totten's chronology being true*, which I most firmly believe it is, the "nation

rising against nation and kingdom against kingdom," or, in other words, the long expected continental and Eastern war is upon us.

Let us go over this calculation from the beginning of Totten's last week of Daniel's seventy weeks, so that we can appreciate more clearly the view presented.

March 29, 1892.

This date was most remarkably confirmed by the conjunction of the sun and moon with Jupiter, seen in Palestine on March 20th and 28th respectively, of this current year, 1892.

The Hindoos have looked forward for centuries to just such a conjunction, as denoting the end of the age and the advent of their divine deliverer, or end of this age. It is also a well known fact that every tribe and nation to earth's remotest bounds, is to-day in expectation of the immediate coming of their Messiah. Even American Indians have joined in the cry. And it is a truth which cannot be controverted, as evidenced in former chapters, that every sign there mentioned as verifying the approach of the coming Saviour is with us in the present. Also that never before, since the Saviour ascended, have all these signs been beheld in conjunction upon earth. Let us now count forward. March, 1892 to March, 1899, seven solar years. March, 1893, Antichrist's compact with the Jews for seven years, to September, 1896, three and a half solar years; Antichrist slain and resurrected, appearing as a Satan incarnated being, or "the Man of Sin revealed," ii. Thess. 2 Beginning of 1,260 days, part solar, part shortened. Eight months

solar (including 50 solar days) to end of April, 1897—(Fourth Trumpet sounds) 2 solar years = three shortened ones, and we have March–April, 1899, as the end of 7 solar years from March 29, 1892, as well as seven years of compact with Antichrist, beginning March, 1893. $3\frac{1}{2}$ solar years, and $3\frac{1}{2}$ shortened years + 75 shortened days, at the end of the Beast's 1,260 days of power, or 42 months, or “time, times and the dividing of time.”

Thus working either forward or backward, we can reasonably come within a month of March 29, 1899. This seems to the writer near enough for practical purposes to denote the dividing of the nearing days, though he has no doubt that later on, fresh light may be vouchsafed.

Then in September, 1896, may be expected the casting down of Satan to earth, the clearing of the heavenly courts and the air of every evil thing (Rev. xii.); the “translation to meet the Lord in the air” of the watchers (Rev. xiv.), and the opening of the first Seal, when the Beast is recognized by the Ten Kingdoms, as the Deliverer, Ruler and God.

And as the watchers have just been delivered (Rev. xiv.), a world-wide revival among Christians takes place (ver. 6). This is also the time when “our redemption” spoken of by the Saviour in Matt. xxiv. may be immediately looked for. That redemption was spoken of to the Apostles, who then presented the germ of the Christian Church, or Christ's Bride; therefore it refers to that body alone, and not to Israel remaining on the earth. Totten's chronology being true, and verily to

the student and watcher all things in heaven and earth to-day tend to confirm it. the above exposition according to the writer's light, presents a reasonable forecast.

The wars and rumors of wars of "this generation" are all but past, and great wars and troublous times are near.

Let us look at Totten's Chronology once more, in this new light.

From March 29, 1892 to March 29, 1899. Seven solar years.

From March-April of '93--the compact of Antichrist with the Jews. In the meantime mighty, but short continental wars, and the Ten Kingdoms formed.

From the spring of '93 to March '99 ; seven years again ; part solar ; the last part much shortened.

Besides the biblical evidences, what proof have we now that the great European war is nearer than in last May.

Firstly : In the very passage of time, it must be.

But to declare more positively, let us look at the political situation, and see if our forecast bears the imprint of truth.

The *New York Herald* of Aug. 16 informs us that France is reviewing her troops near the German border, and that Germany intends to retaliate, so that the spark to explode the magazine may fall there. Mr. Gladstone has come into power and almost assures France that he will evacuate Egypt. Russia has just warned Turkey not to uphold Bulgaria.

The Parnellite Irish are clamoring for the release of dynamiters, and preparing to occupy Great Britain's attention at home by a new plan of campaign.

Russia being aware of Gladstone's vacillating foreign policy, is preparing trouble in the far East (Afghanistan), and forcing the Bulgarian situation.

The Pope continues to favor Republics and work for the unification of the Eastern and Western Churches—and so arises as the “Two horned False Prophet of Revelation.”

There appears little doubt that France and Russia have at last found their opportunity. Europe and the East will soon hear the deadly clash of arms, and from the “deathless close” will spring the Ten Kingdoms of Daniel and Revelation. Poor Germany will be driven over the Rhine. The old Roman Empire will unite and earth will behold “The Beginning of Sorrows.” Matt. xxiv.

This chapter upholds Totten's chronology in a remarkable manner, as evidenced by reading a paper published by him in the *Christian Herald* of New York for Oct 5, 1892. This article is entitled “Daniel's Last Vision,” and Prof. Totten there demonstrates from chronological data, what I have just endeavored to prove from Scripture statements, that the Parousia of the Saviour may take place between September, '95 and '96.

Yet when I wrote this chapter I did not know of his conclusions, and he does not yet (Sept. 29) know of mine.

A CHAPTER DEVOTED TO QUERIES, EVIDENCES, TRUTHS,
AND CORRECTED FALSE IMPRESSIONS.

1. It is held by a number of writers that out of the Napoleon family will arise the future Antichrist, but this is a mistake, for one good and conclusive reason, viz., that the Seventh Head of the Roman Empire of Revelation governs the whole of the territories of ancient pagan Rome, and Napoleon I. only had control over the Western half, and never over the Eastern portion, therefore he could not possibly be the Seventh Head. Out of this Seventh Head comes the eighth, or Beast of Revelation xiii. Since the days of the Roman Emperors who governed all of Roman territories, there never has been any power which has ruled East and West together ; therefore, this Head is still future, and as yet his identity is not known, even to the Wise or Watchers.

He will be known after the next great war in Europe, by making a compact with the Jews for seven years as a "little horn," coming up in Greece, Thrace, or Bithynia, out of the Ten Kingdomed Confederacy, or European, United States. That is ten kings bound by treaty for offensive and defensive purposes. (See Appendix C.) His history is given in the chapter on "The Antichrist."

2. A very false impression has arisen that Second

Adventists are looking for the end of the world. They are not. They are looking for the second coming of the Saviour, to translate them in a moment out of earth's scenes and surroundings to meet Him, when He descends to the air at the resurrection of the righteous dead. (1 Thess. iv : 14 18.) Immediately follows on earth "The Great Tribulation" for three and a half shortened years, and the Saviour will then descend with His Bride, or the resurrection Dead and translated Living, on the Mount of Olives, to judge the living nations, and rule the earth for 1,000 years. (Rev. xx.) The end approaching is the end of all "civil governments and isms," as Prof. Dimbleby, of England, explains it, and the beginning of a reign of peace, splendor, rest and righteousness on the earth. The year 1899 will be the end of the so-called Christian age or æon, and not the end of the world.

3. Many Christians believe they are ready for Christ's coming, because they are prayerful, charitable, and working in Christian lines. All these are necessary for readiness, but watchfulness for His coming is an absolute necessity, for how can they be ready for His appearance unless on the lookout for it? And how can they expect Him unless they know and search for the signs which tell us that His advent is "near, even at the doors?"

Blessed is the man whom the Lord shall find watching when He [the Lord] cometh. It is not the coming at death, but the Lord's own personal coming which is here spoken of.

No Christian will escape the great tribulation unless

he studies prophecy, for only by this light in a "dark place" can he "take heed" to the signs betokening the coming of the King in his beauty.

It is a mistake to suppose that the Christian life alone is sufficient to make men "ready" to meet the Saviour when he descends to raise the dead, and translate the living watchers to His presence. They must also clearly see that the time is at hand. "The Wise shall understand!" (1 Thess. v : 1-7; Dan. xii.) This translation of some of the living is a reward for watchfulness; and this very vigilance, if earnest, necessarily includes Christian character, for he who expects to speedily meet the Saviour will endeavor to "purify himself, even as He is pure." The taking heed unto prophecy means, therefore, that there must be change of heart, in order to be ready for the coming, as well as the simply intellectual appreciation of the signs.

I wish to call attention to the remarkable forecast of the future of Europe and Great Britain, to be found in the appendix made by the great statesman, Disraeli, twenty years ago. It was truly prophetic of the coming days.

The chapters on the shortening of the days of Anti-christ's term of power may seem far fetched to some readers, and there is no claim made herein that the method presented is entirely correct; but until a better explanation be given which may come through further evidence, by successive events in the near future, it has seemed to the writer the most reasonable with our present light on the subject.

It certainly enables us to see that the period of seven years, through the shortening of the days, may be included within six years of solar duration, viz., from March-June, 1893, to March, 1899. The author is willing to give place to a clearer exposition if such can be presented. Prof. Totten's "Star" lecture given in the Boston, Mass., Music Hall, March 20, 1892, ought to be read by every Christian. It is one of the most remarkable astronomical discourses ever presented, and a wonderful confirmation from the heavens of the positive accuracy of his chronology.

"The heavens" are most assuredly "telling the glory of God."

The "great tribulation" follows the casting down of Satan and his followers from the heavens to the earth (Rev. xii.-xiii.) and is the cause of it.

The watchers are to escape this as a reward for watchfulness. It will be a time of trouble such as earth has never seen, with all the powers of evil arrayed to destroy the good. The horror of that time will surpass by ten degrees (Ten Kingdoms being involved) the awful atrocities and horrors of the French Revolution of 1793. One man holding Satanic power (Rev. xiii.) will combine all the savagery, brutality, as well as refinement of cruelty, of the Dantons, Robespierres, Marats, Napoleons and Neroes of all previous ages. The powers of hell are to be let loose on the Roman earth and keep the world in terror. Great Britain, the United States and the British Colonies will once again be the conservators of freedom during this three and a half years of tumult and destruction.

But they will be "punished in measure" for lapsing in faith now and allowing Satanic enemies to gain power within their gates, and will have a sore struggle for freedom. This struggle, this suffering, will prepare them to greet their Saviour with joy when He comes to earth, and they shall be "willing in the day of His power," and have the Holy Spirit poured out on the Race; yet they will be ruled and governed by those who have been resurrected and taken to Christ. They are still men and women, but have lost the crowning glory of being united with the Saviour forevermore, at that time.

To those who ask : What is the use of working for the future, if the Saviour is coming so soon ? The Bible gives its own reply. James iv : 13-15.

"Go to now, ye that say, to-day or to-morrow, we will go into such a city, and continue there a year and buy and sell and get gain :"

Whereas ye know not *what shall be on the morrow*. For what is your life ? It is even a vapor that appeareth for a little time, and then vanisheth away.

For that ye ought to say, "If the Lord will we shall live, and do this or that."

Eccles. ix : 10, says : Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT, for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest.

These two references teach us to live for each day, and not to count on the future at all, but to feel that death may meet us at any moment. The man who realizes this, will neither lie nor steal, nor swear, nor

live unrighteously. Such passages as these express how diseased is that condition of thought which reckons on the earthly future.

Again, the Saviour worked in pity, love, help and unselfishness, even on the cross. He saved the dying thief. He told John to care for His mother, and He asked God to forgive His enemies ; and most magnificent of all, in that dying agony when He was made sin for us and for our sakes, even God the Father forsook Him. ("My God, my God, why hast Thou forsaken me !")

And He received upon His shoulders that awful wrath which, had it fallen upon man, would have destroyed him in an instant ; and thus, having borne our iniquities, the Father's righteous resentment was turned from us, so that believing on the Saviour, through no merit of our own, but by this atoning sacrifice and suffering, we are made clean every whit.

Why Christ dreaded the cross was because he had to bear God's wrath upon man, for man ; and at the same time be forsaken by His Father. If this is not work in the throes of death, and work for others too, where can we find a better example ?

The Creator is of necessity "the worker," so that under no circumstances, except that of actual physical disability, are we freed from the responsibilities and work of this life until we have *entered* the next.

"Occupy till I come," said the Saviour, but "set your *affection* on things above !" Is not the question answered from God's own book ?

The query so often asked respecting the foolish

virgins : What will they do when the wise are taken away ? is replied to by the fact that immediately the living watchers are caught away, these foolish ones, who have already in the "midnight cry" been studying prophecy, yet too late to greet the Bridegroom, now become "wise." They see that God's wrath is about to fall on an evil world, and they go into all the earth, preaching the gospel and warning the nations, "loving not their lives even unto death," in order that they may enter the kingdom, and bring in others ; being willing to pass through the "great tribulation" in order to be invited to the Marriage Supper of the Lamb when He comes to earth. Rev. xiv : 1-7 ; vii : 13-14.

Thus all real Christians who are not bidden to the Marriage, willingly suffer in order to be with Christ at the Marriage Supper, and at the same time join the loved ones who have gone before. Only by tribulation can the foolish be made white.

It is often asked : Do you not grieve for your friends and relatives who will not study and see ? The reply is, "Yes, most truly ;" but yet they will be there ! A little later, a sharp agony, a clear sight, and then God will wipe away all tears from their eyes.

Now, they *will* not search, and while this dispensation lasts God does not force, but only leads and draws men by placing the truth before them. If they will not "Seek first the Kingdom of God," they lose through their own carelessness, selfishness, or love of pleasure, and things of this earth ; or through a dislike to follow the Saviour's example.

“Whosoever will, let him take of the water of Life freely,” says our Lord, during this dispensation. It is a choice given. He may chastise in order to draw us, but He will not force.

What an example of self-abnegation He presented on the Cross.

More tender in sensibility than the most loving woman that ever lived; and racked by almost unendurable physical pain from this very cause; and from the fact also of a perfection of physical manhood, with every nerve strung to its highest tension, yet willing further, in those moments of mortal agony, to be tormented by the powers of darkness; to be forsaken by God the Father, and to receive upon his sinless head the vials of wrath destined for man from Adam’s fall until the end of the millennium.

And all this for what?

That “all flesh who believe” in Him, might not “perish,” but have everlasting life.

What had flesh ever done for Him, to merit such an astounding sacrifice? And does not such a service call for an eternal and undying love in response? Yea, verily, a life devoted to Him, both here and hereafter, for evermore! To Father and Son, for “God so loved the world that He sent Him, and He came from the bosom of the Father, out of that ineffable glory, taking upon Himself, what most certainly was to him “the burden of our flesh,” and delighting to do His Father’s will.

In truth, may all creation cry: “Glory, honor, might, majesty and power be unto Him that sitteth on the Throne, and to the Lamb forevermore!

The present return of the Jews to Palestine will be only partial, yet probably one or two millions.

Those who do not now, or in the immediate future, return to Palestine, will be driven from Russia and Europe and the East, to "walk to" the House of Israel, or the British race, both Great Britain, the Colonies, and America, during the great tribulation, and probably from this time onward there will be greater exodus and immigration to our territories, so that when the Saviour comes to earth our race may return them to Palestine "as a present to the Lord of Hosts. (Isaiah xviii.)

No student has a clear view of prophecy, unless he studies the prophecy to the Ten Tribed Israel. I would call attention to a work by the Rev. W. Haslam, M. A. ; Morgan & Scott, 12 Paternoster Buildings, London E. C., England. His chapters, v. and vi., the latter particularly, demonstrating who the four "living creatures" (revised version), Rev. iv : 8, are, appears to me, to be true, wonderful, and full of the most glorious promise to the Christian Church.

The seventh verse of the first chapter of Revelation emphasises Zech. xii : 10, and expresses clearly that the events of Revelation end this age. The verse reads : Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him ; and all kindreds of the earth shall wail because of Him. Even so, Amen.

Israel was not to be "reckoned among the Nations."

This Scripture has puzzled many people. The real explanation is—that Israel was God's chosen people,

and in contradistinction to Israel, the other tribes of earth were called "Goim" or Nations. Thus, when the "Nations" of the earth are spoken of in the Old Testament, the Twelve Tribes are not included; therefore, they are not "reckoned among the nations," but are a separate and peculiar nation or people, chosen by the Almighty to "show forth His praise."

Daniel ix : 26 and 27, and their lucid explanations, have given rise to much controversy. Verse 26 says : Messiah shall be cut off at the end of the sixty-two weeks, plus the seven weeks of years of verse 25.

He is the first person mentioned in verse 26.

The verse then continues : "And the people of the Prince that shall come" shall destroy the City and the Sanctuary. Now, the Romans destroyed Jerusalem, therefore, "the Prince that shall come" is a Prince or ruler of Roman territory, and the Messiah or Saviour was not meant, because he was "cut off" before the Siege of Jerusalem by Titus, and he was not a Prince of the Roman people.

Thus the "He" of verse 27 can only refer to this Roman Prince, who "*shall* come" and make a covenant with the Jews, breaking it, and causing the sacrifice and oblation to cease "in the midst" of Daniel's last week of the seventy weeks.

Thus the "He" of verse 27 is the great Antichrist and not the Saviour; for another reason, because "the Prince that shall come, as being a ruler of Romans, is mentioned last in verse 26, therefore, the pronoun "He," in verse 27, must and can only refer to this Prince, unless clearly defined to be otherwise.

Antichrist, in chapter xi : 30, 31, acts in the same manner as this Prince, therefore, they must be one and the same. Chapter viii. and xi. shows us the "little horn" "taking away the daily sacrifice," and destroying the holy people, verse 24. So all three passages refer to the same person, and not at all to the Saviour, because these events take place in the "Time of the End." Rev. xiii. shows us the abomination of desolation, or image of Antichrist set up "in the midst of the last week of years, for the Beast has power given him for 1260 days, which is precisely $3\frac{1}{2}$ years, or the midst of the last week of years of this age, and so endorses fully and satisfactorily these three references in Daniel as pointing to the Antichrist and not to the Saviour. Christ's concluding words to the church of Philadelphia who are watching for his personal return are :

"Because thou has kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God : and *I will write upon him* my new name.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

May the Almighty grant that all my readers listen to that Holy Spirit.

ADDITIONAL CHAPTER,
AN APPEAL TO THE AMERICAN PEOPLE, EXPOSITIONS
FROM THE PUBLIC PRESS CONFIRMING THE VIEWS
OF THE AUTHOR. ALSO COMMENTS ON
NEW SUBJECTS.

It is well, before the last pages of this work go to press, to refer to the lesson taught this people by the four great strikes of the past summer.

They teach, conclusively, that there is a growing and dangerous spirit of lawlessness throughout the country.

This is testified to by the actions of the people, when, before military assistance arrived, they for a short space held the power.

Here we have intensifying recklessness among the working-class. We feel it a duty also to refer to the plain statements of the great "Trusts" so-called.

These business combines openly declare that they make the laws to suit themselves and their interests, and it is well known that they do.

If this be so, where lies the spirit of Republican rights and freedom among the rich corporations of the country? Is not the spirit of lawlessness shown in the late "labor riots" due in a large measure to the knowledge that these monied combines, among educated men who are supposed to be philanthropic and patriotic, are really subverting law, order and true liberty for their own avaricious designs, and so setting

an example to labor of dishonesty and anarchy? It certainly appears so.

Carlyle says: "Ten per cent. insures capital anywhere; twenty per cent. makes men eager; fifty per cent. makes them audacious, while one hundred per cent. fits them for any crime." Carlyle was a great man! Let us know what percentage of profits these trusts realize, and we can judge of their moral status.

It is also stated that no American politician dare to arise in a political meeting and declaim against the increasing temporal power of Rome in this country.

Is this true? No American politician DARE! Americans, there is a day of reckoning in the near future, unless the true men in our land stand from now and henceforth shoulder to shoulder, heart to heart, hand to hand, unless they combine as ONE to enforce both the civil and criminal laws, and to put down and out, once for all, the iniquity that flourishes in high places, which oppresses the poor, and which, if not now attacked and overthrown at the polls, will give rise to bloodshed and a reign of terror like that in France a century ago, and cause the destruction of American liberty.

Let the motto be, "God and the Right." Let a new and incorruptible party be formed. Such seems to the writer the only solution of the perils now closing in upon this beautiful land—the only salvation for this country. Arise, shine! The God of Israel is our God, for we descend from His people, and He will save us if we return to our trust in HIM. Amen, and so may it be.

CAHENSLYISM.

It is almost needless to say that the author of this work has no personal ill feeling to Roman Catholics ; for while he considers their method of worship not biblical, yet he feels assured that the Church of Thyatira of Rev. ii. represents Rome : and the Saviour himself when speaking to that church, says, “ But unto you I say, and unto the rest in Thyatira, as many as have not known this doctrine (that of Jezebel) and which have not known the depth of Satan, as they speak ; I will put upon you none other burden. He that overcometh, to him will I give power over the nations.” But that form of Catholicism known as “Cahenslyism” has no right to exist. It expresses the claim to universal temporal sway, and is best given in the following speech of Bishop Johnston, of Western Texas, made at the laying of the corner-stone of the Episcopalian Church Mission House, on the afternoon of October the third, 1892, and reported in the *New York Times*, of October 4 :

“ Bishop Johnston started off by declaring that this should be an era of rejoicing for the Protestant Episcopal Church. A hundred years ago the denomination was despised, spoken of by patriotic Americans as the friend of a kingly form of government and as disloyal to the young Republic. These prejudices long existed against the Protestant Episcopal Church, notwithstanding the fact that it was her Patrick Henry who sounded the tocsin of war and raised the spirits of the men of America to the highest pitch of patriotism ;

her Jefferson who drafted the Declaration of Independence ; her Duche who was the first chaplain to offer a prayer in the Congress of the country ; her Madison who had the largest share in shaping the Constitution of the country ; her Hamilton who shaped its financial system, and her Washington who led to victory the armies of the Revolution.

“ After speaking briefly of the great growth of the Protestant Episcopal Church, Bishop Johnston went on to argue that his Church more than any other was the Church which could with truth proclaim itself to be a national Church, in the sense that it recognized no section, race or condition.

“ I know that this statement will be contradicted by the Church of Rome,” he said, “ but I deny that it is in any sense either an American Church or a Church for Americans. It is distinctly a foreign Church, ruled by a foreign autocrat, believed to be infallible by his followers, who can dictate the policy of his Church to his partisans and they dare not, upon penalty of purgatory, the keys of which they believe he keeps, disobey his mandates. He pulls the strings at Rome, and his puppets jump in America. When Rome speaks, that settles all questions so far as the faithful to Rome in America are concerned.

“ A great convention was held last week in Newark. Thousands assembled under the leadership of prominent Roman Catholic ecclesiasts. For what? It was to carry out the beliefs of some Society of St. Raphael’s which recently held a convention in Germany. The purposes of this society, we are informed, are, first, to

keep the emigrants true to Old-World traditions and to warn them against American traditions ; second, to centralize, solidify, and isolate the foreign Roman Catholics coming here, and so secure them against American ideas. This policy is, according to several well-informed authorities, responsible for the fact that in the West and Northwest we find large foreign colonies made up of Roman Catholics who refuse to become Americanized, persisting in retaining their languages and local customs.

“ Was this convention in Newark called for the purpose of a free discussion, by free men, of a great question ? By no means. We are told that the subjects discussed were carefully selected beforehand, while the sentiments expressed received the sanction of competent ecclesiastical authorities before they were expressed. In other words, the teachers prepared the speeches and the good little boys got up and delivered them. If conventions of this character are to continue, I hope that some day some bad boy, like Luther, with American ideas of free speech and a fair count, will get up and say some things that will produce consternation among the pedagogues.

“ At the same time that this puppet show was going on here in the East, word came from Wyoming that a bloody riot had occurred there because an American citizen, in America, had had the temerity to deliver an address upon the influence of the Roman Catholic Church in Government Schools. When we examine the statistics, it really looks as though that American citizen had some color of reason for his objections.

“ Out of \$3,767,951 appropriated by the General Government, contrary to our Constitution, for sectarian schools, the schools of the Church of Rome got \$2,336,416. We are further informed that the only way the American citizen in America could make known publicly what he had learned on this interesting question, was by fortifying himself behind two six-shooters and finally calling upon the police to defend him from a howling mob. The result was that this American had to be sent to jail to save him from being lynched by a mob of foreigners because he, in his own country, was foolish enough to defend its institutions. Surely we are coming to a pretty pass when such things can be done under the Stars and Stripes.

“ In the convention in Germany to which I have alluded, where American affairs seemed to be the only matters under discussion, the Chancellor of the Catholic University at Washington spoke most vehemently, denouncing those two patriotic prelates, Gibbons and Ireland, for being loyal to their own country and its institutions, who, knowing the history of their Church when it got to meddling in politics, wanted to save both it and their country from the calamities that have always followed in the train of such interference.

“ This same Chancellor, a reformer, I suppose, in America, taunts Cardinal Gibbons and Archbishop Ireland as being liberal Catholics who have forgotten that the Pope is Pope in America as well as in Rome. His final taunt is that probably these American Bishops intend applying the Monroe Doctrine to religion. Well, we are free to say that, if things go on much

further as they have been going, that is just what will be done.

“In Newark this same Chancellor flaunted the Papal flag in the faces of Americans, proclaiming the Pope both Pope and King. Americans want no King but God. A priest, in speaking of this controversy going on in their camp, publicly declares that some of the utterances of the Cahenslyites are rank rebellion against the United States.

“Jesuitism, which is the ruling power of Romanism, has never failed to meddle in politics whenever it has been allowed to get a footing. It has had to be expelled again and again, for what else can a self-respecting nation do with a set of officious foreign ecclesiasts who undertake to dictate not only what their own dupes must do, but also how affairs of government must be run ?

“You may ask what connection all this has with the laying of the corner-stone of our mission house this afternoon. Just this: Our country, our whole social fabric, are being menaced with dangers that threaten their destruction. The only thing that can save them is the Christian religion in its purity and simplicity, and the only way its power can be brought to bear effectively is through the unity of Christians upon the few fundamental truths of their religion.”

The writer feels assured from all the Prophets have spoken that this Cahenslyism is to rule in the near future, the Church of Rome, throughout Europe and the East ; and thus will come out of her all those

liberal Romanists who will not submit in this country to be the puppets of a foreign temporal dictator. Ecclesiastical head of the Romanist Church. Yes. Head of this American Republic. Never !

THE MAMMONISM OF TO-DAY.

FROM THE "HERALD OF LIFE," SPRINGFIELD, MASS.,
SEPTEMBER 21, 1892.

The poor man looks on and sees the fortune-favored ones reveling in plenty ; yes, in many instances, *wanton* in their pleasures, heedless and cruel in their disregard of him. He does not like the sight, and bitter thoughts rankle in his heart. Capital is organized to control him, and in desperation and madness he organizes in retaliation.

He looks upon the great heaps of riches, and feels that some share of this enormous wealth belongs by right to him—that he has been defrauded. In many instances the wages he receives are hardly sufficient to keep the wolf from the door ; comforts and luxuries, to say nothing of education and the many things we all desire, are out of the question.

Has he a right to organize ? Yes, if capital has. But has capital ? Yes, both should, for a careful and candid discussion and settlement of the true relations of labor and capital. But neither side should act along these lines. Their organization seems to be for the purpose of getting the better of each other, and their action often culminates in unreasonableness, violence,

disorder and alas ! alas ! bloodshed. The fact is, ninety-nine out of every hundred want a little more than rightfully belongs to them. There's where friction begins. I am talking plainly, but will tell the truth.

Capitalists were the first to organize—to combine to put laboring men at a disadvantage. The union of laboring men was for protection and retaliation. They are not as astute as capitalists and often damage their cause by unjust and extreme measures, and are judged harshly because people fail to realize their provocation.

The boycott was first introduced by capitalists.

(I despise the boycott wherever found, whether in business matters or political, religious or social matters. It has no place in a republic ; it does not belong with free institutions.)

The capitalists boycotted native Americans, and filled their place with imported Irishmen ; and now the Irishman is experiencing the boycott, and he, true to his nature, is making a great rumpus over it, and applying the boycott in return ; and if a cheaper lot of humanity could be found than the Italians, Poles and Hungarians who have been rushed in upon us, they, too, would get the boycott in their turn.

It was by similar methods that the frenzied insanity of the French Revolution was developed.

Things are growing rapidly worse, and there is no prospect of adjustment. The spirit of antagonism is growing intenser on every side. An irrepressible conflict is impending. These recent happenings are only flashes along the skirmish line. There's a ground

swell on all over the world, which daily grows more portentous and threatening. "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." To us it is a sign that the "time of the end" is nearly past, and that the end itself draws rapidly near.

In the *New York Herald* of September 5, the French correspondent Jacques St. Cere, declares that the military nightmare of standing armies in Europe, shall disappear—ONLY AFTER WAR.

ANARCHICAL METHODS OF TRUSTS, FROM NEW YORK
HERALD—"THE COAL TRUST'S DEFENCE."

The reply of President McLeod to Chancellor McGill's decision against the Reading Railroad deal seems to be an extraordinary performance.

"The decision," he says with refreshing plainness, "will have no more effect upon us than a decision against the Sioux Indians." Then he goes on to show how by changing the title of this officer or that, by electing a nominal president for one of the combined roads and by keeping up a show of organization for another, the decision and the law which it upholds can be entirely nullified and all the purposes of the deal attained.

In other words, the law having been found an incon-

venient obstacle in the way of the deal, the deal purposes to calmly disregard it.

This is the meaning of Mr. McLeod's remarks. It may be very true that by the slight formal changes which he outlines in his interview with an Associated Press reporter, he can prevent the operation of the letter of the law, but the deal will be none the less a violation of the law's spirit. The plain and only intent of the statutes on which the Chancellor's decision is based is to prevent the combination of railroads and the creation of a monopoly. Exactly such a combination and such a monopoly are the Reading Company's undisguised objects.

Now, it needs no argument to show that the open disregard of any law is a very bad thing for any community, but there are features about the Reading's calmly purposed offence that are particularly obnoxious. The president talks as if what he intended to do was in some way in the public interest. As a matter of fact the plan is simply to levy tribute upon the entire coal consuming country in order to make profits for a wrecked, mismanaged and practically bankrupt road.

THE DRINK CURSE.—1ST CHAPTER.

It is well known that 80 per cent. of crimes may be traced to drinking; and that it costs \$900,000,000 yearly in America to supply the demand for liquor. Prohibition, therefore, should be endorsed by every true man, for the reason that it has been proven a fact that France and Belgium are the most besotted of all countries in the world through drink; yet they indulge

in the lightest of wines. How does this statement strike Mr. Rainsford with his bars under the control of the churches?

The fact is, "light wines" mean wine for breakfast, dinner and supper, and "wine all day;" or in other words, a constant soaking of alcohol.

When the Saviour was offered wine mingled with myrrh, just before his crucifixion, Mark xv. 23, "He received it not." At the marriage in Cana of Galilee, the ruler of the feast remarked to the one who gave the feast: "Thou hast kept the 'good wine' until now," John ii. 10.

In all Eastern countries then, as to-day, "Buena Vina" meant the non-fermented "juice of the grape." At the last supper, Matt. xxvi. 29, Christ declared: "I will not drink henceforth of this 'fruit of the vine' until I drink it new with you in my Father's kingdom." "Fruit of the vine," among the Jews, meant the unfermented juice of the grape, and the reason Christ mentions his drinking it "new" in his Father's Kingdom was because at the time of the "last supper" or Passover time, in the spring of the year, the wine, or expressed juice from grapes, had to be prepared from raisins, or dried grapes, as grapes did not ripen at that season in Palestine.

The work of Axel Gustafson entitled "The Foundation of Death," is the most comprehensive and explicit conjunction of authorities, demonstrating alcohol as a poison, ever published. His article also, in the September or October *Arena*, ought to be read.

APPENDIX.

A NOTABLE PREDICTION BY THE FAMOUS STATESMAN, LORD BEACONSFIELD.

Mr. Disraeli (afterwards Lord Beaconsfield) said to the Glasgow University in November, 1873 :—" The disturbing spirit of the age, which is now rising in Europe like a moaning wind, is the spirit of Socialism, which demands social, material and physical equality for all men ; and before you (the University students) have entered the world, it may very possibly become a howling tempest.

" One thing that gives me uneasiness is the relation at present between Capital and Labor, between the Employers and the Employed. It is an extremely painful thing that of late years we so frequently hear of misunderstandings between the Employed and Employers (*i. e.*, strikes and lockouts). There is another point, namely, *the contest commencing in Europe between the spiritual and temporal powers*. I look upon it as very grave, as pregnant with circumstances that will greatly embarrass Europe. A religious sentiment is often taken advantage of by political partizans who use it as a pretext. There is much going on in Europe at present which may occasion us soon much anxiety, and I myself look upon it as the greatest danger to civilization, if, in the struggle that is taking place between faith and free thought, the respective interests

should only be represented by the Papacy and the Red Republicans. I may say that *we have before us the prospect of struggles—perhaps of wars and anarchy, ultimately—caused by the great question that is now rising in Europe*, and it will not easily be in the power of England entirely to withdraw itself from such circumstances. *Our connection with Ireland will then be brought painfully to our consciousness*, and I should not be at all surprised if the vizard of Home Rule were to fall off some day, and you behold a very different countenance. Now, gentlemen, I think we ought to be prepared for those circumstances. The position of England is one which is indicated, if dangers arise, of holding a middle course upon those matters. It may be open to England again to take a stand upon the Reformation, which 300 years ago was the source of our greatness and our glory, and it may be our proud destiny to guard civilisation alike from the *withering blasts of atheism* and from the *simoon of sacerdotal usurpation*. These things may be far off, but *we live in a rapid age, and my apprehension is that they are nearer than some suppose*. If that struggle comes, we must look to Scotland, the land of liberty, patriotism, and of religion to aid us.

SPIRITUALISM IN ENGLAND IN 1892—THE FINAL FORM OF ANTICHRIST.

BY GENERAL SIR ROBERT PHAYRE, K. C. B., LONDON, E. C.

“They have rejected the Word of the Lord; and what wisdom is in them?”—Jeremiah viii. 9, and xvii. 5, 6; also Galatians i. 8, 9.

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.”—1 Timothy, iv. 6.

Our object in this pamphlet is to describe the present state of modern Spiritualism in England, by quotations from its own literature from January to May, 1892. We also propose to show that the political and social anarchy, which are on the increase amongst us, are a judgment from God, necessarily resulting from *the Spiritual Anarchy*, organized by the Puseys, and Kebles, and Roses and Newmans, in the Church of England some fifty years ago. It is to their utterly unscrupulous and blasphemous denial and disparagement of the Word of God in “Essays and Reviews,” “Tracts for the Times,” and works of the “Lux Mundi” stamp, that we owe the present revival of the old Paganism in those false systems of Christianity which constitute “the signs of the times” in which we are living.

A sketch of Spiritualism in its earlier history was given in a pamphlet compiled by the writer a few years ago from reliable sources, and the only alteration which he now desires to make, after a fuller study of Scripture on the subject, refers to the doubt which he then entertained whether God ever permitted those

who carry on Spirit Commerce through Spiritualist mediums, *really* to communicate with their deceased relatives and friends in the intermediate state, as Spiritualists assert.

The writer now desires to say emphatically that he no longer entertains the least doubt on this point, being convinced by the overwhelming evidence of the Word of God, that when God permits any Commerce of this sort at all, it is "the prince of the power of the Air" himself and his Subordinate Spirits who control the earthly medium, and act the part of the "Lying Spirit," spoken of in 1 Kings xxii. 22—for just as God "knows them that are His," so Satan knows them that are his, and *can answer any questions put through mediums regarding them.*

Balaam, the Old Testament Antichrist, is the first medium described in Scripture, and when he, for filthy lucre sake, would fain have cursed Israel, we see how He who went before Israel in the pillar of cloud by day and the pillar of fire by night, "frustrates the tokens of the liars, and makes diviners mad,"—for in 2 Peter ii. we read that "Even the dumb ass speaking with man's voice forbade the madness of the prophet," in fighting against God—and it is an awful fact, recorded in Joshua xiii. 22, for the warning of Spiritualists, that Balaam perished eventually as a soothsayer and false prophet. He resisted the strivings of the Holy Spirit with him to turn him from the evil error of his way, he persisted in "doing despite to the Spirit of Grace," and lost his soul accordingly.

Such also was Saul's fate, for we read in 1 Chronicles

x. 13, Saul died for his transgressions which he committed against the Lord, even against *the Word of the Lord, which he kept not*; and also for asking counsel of one that had a familiar spirit (that is a medium) to enquire of it, “and *enquired not of the Lord.*”

In Revelation ii. 13, the Lord Himself warns us that “the doctrine of Balaam” is still doing its awful work in Christendom. It is “the wolf in sheep’s clothing,” that sins against the Holy Spirit, because, as exemplified in Balaam’s case, while *ostensibly* playing the part of a prophet of the living God, he was *secretly* seducing His people from their allegiance to serve Baal, just as the so-called “priests” and “priestesses” of all corrupt systems of Christianity are now doing in this nineteenth century.

Their doom, like Balaam’s and Saul’s, unless they repent and turn to God is pronounced in the second chapter, Second Thessalonians, where we read that if men and women reject the Word of the Lord, and regard the “signs” and “lying wonders” of Satan, in preference to “the love of the Truth that they might be saved, *for this cause*, God shall send them *strong delusion*, that they should believe a lie. That they all might be damned that believe not the truth but had pleasure in unrighteousness.”

This is the apostle’s answer to the question so often put, *whether it is possible* that all these “*holy*” men who are “falling away from the faith” and denying the inspiration and authority of the Word of God on all sides of us, *can possibly be deceived!*

In the limited space at our disposal in this pamphlet,

we cannot do more than describe very briefly the progress which this awful system of magic and invocation of the devil, called “Spiritualism;” is making throughout Great Britain from North to South at the present moment. There are rather more than a hundred advertised centres for public meetings in London and the provinces, but in addition to these, thousands of private séances are held in family life, and “the planchette,” &c., is used by tens of thousands of individuals in this worship of Satan.

Whilst considering the subject, let us remember that this conflict between the Power of God and the power of Satan has gone on from the day that Satan appeared in Eden in the form of a serpent, and *denied the Truth of the Word spoken by the Living God Himself*, and suggested to Eve the origin of all sin, viz., to give up dependence on God, and to seek for Power and Happiness and Wisdom in SELF !!

This, we shall find on full consideration, is the fundamental principle of ALL false religions ! viz., denial of the Word of God as given to us in the Bible, and dependence on self for salvation in one way or other.

We propose, in considering our subject, to base our remarks upon the following passages of Our Lord’s last prophetic discourse on earth, and under the guidance of the Holy Spirit to show *first* what *true Spiritualism* is according to the Scriptures ; and next, to describe Satan’s counterfeit of it in false Spiritualism according to the same Divine Standard.

In the Gospel of Matthew we read :

“ And as Jesus sat upon the Mount of Olives, His disciples came unto Him privately, saying, Tell us when shall these things be? and what shall be *the sign* of Thy coming and of the end of the world ?” [age !]

“ And Jesus answered and said unto them, *Take heed* that *no man* deceive you. For many shall come in MY NAME, saying, I am Christ; and shall deceive *many*
* * * And many *false prophets* shall arise and shall deceive many. And because *iniquity* shall abound, the love of many shall wax cold. But he that shall *endure unto the end*, the same shall be saved.”

“ For there shall arise *false Christs* and *false prophets*, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”—Matthew xxiv. 3 to 5, 11 to 13, 24 verses.

Again, referring to the same period, it is written :

“ And as it was in *the days of Noah*, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and *the flood came and destroyed them all*.”

“ *Likewise also*, as it was in *the days of Lot*, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained *fire and brimstone from heaven and destroyed them all*. *Even thus shall it be in the day when the Son of Man is revealed*.”—Luke xvii. 26-30; 2 Thessalonians i. 8-10.

In this *Sure Word of Prophecy* the Lord Jesus draws a comparison between the moral and spiritual state of mankind as they were in Noah's and Lot's days, and

as they now are. He thus declared upwards of 1800 years ago, that the last days of this dispensation would be characterised by *the same* self-willed unbelief, *the same* departure from God and denial of His Word, *the same* violence and anarchy which began with the murder of Abel, and eventually filled the earth ; and last, but not least, the same worldliness and devil worship which brought down the flood upon the world of the ungodly.

The devil worship of the antediluvians revived afterwards at Babel, gained ground so rapidly in Israel under the soothsayer Balaam's auspices that after God had instructed Moses regarding the true modes and form of His own worship—He legislated against the authors and abettors of False Worship ; and we invite believers *to note especially the unalterable* commands of God from the beginning throughout all ages, that the Bible and the Bible alone is the standard by which we are to "*try the spirits*" (1 John iv. 1-3). Whether they are of God, because if they speak not according "to the law and the testimony, it is because there is no light in them."

Thus in the thirteenth chapter of Deuteronomy, it is clearly enacted that tempters like Balaam, ancient or modern, clerical or lay, are not to be believed, even though they be nearly allied to us by kindred or friendship ; or *though their teaching be confirmed by miracles* ; or though they be supported in their apostacy by *a whole city* if their teaching be contrary to the Word of God !

The Word of the Lord proclaims in Deuteronomy

xii. 32, "What thing soever I command you ; observe to do it. Thou shalt *not add* thereto, nor *diminish* from it." The Book of Revelation closes with a still more solemn warning, as to the awful penalty of disobedience.

Let us bring these solemn commands to bear upon the alleged spiritualistic utterances, manifestations, and spirit photography, about to be considered, bearing in mind the warning that *even the fulfilment of a prediction* by a spirit photograph, or other lying wonder through a medium, would not decisively accredit him who uttered it ; for the prophet or dreamer of dreams, who endeavored on the strength of miracles *to seduce* men and women to depart from the Living God, was to be rejected and punished. Nothing contrary to the Revealed Word of God was or is to be accepted for guidance *under any circumstances*.

As it was then with regard to the Scriptures of Truth, *so is it now ! and will be to the end* ; for the Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you. So that the idea of *a new Gospel*, or a "shifting rule of faith," adapted to the spirit of this or any age, is utterly contrary to the Word of God.

In the Deuteronomy xviii., Moses passes on to speak of the prophets, and he begins by enumerating and prohibiting the various superstitions by which the heathen nations of Canaan had sought to explore the future, into some of which Balaam had already initiated a few Israelites. He therefore groups together all the known words belonging to the "black art." He says :

“There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for *all that do these things are an abomination unto the Lord*, and because of these abominations, the Lord thy God doth drive them out (that is, the Canaanites) from before thee.”

The divination specified in this passage is being in league and covenant with the devil, and doing many astonishing things by his name.

A *Diviner* predicts events, reveals occult things, and reads thoughts by the aid of supernatural means. The case of the slave girl, in Acts xvi. 16, where the Apostle Paul casts out the unclean spirit of divination *in the name of Jesus*, is a case of demoniacal possession in point. That girl was a medium.

To observe times refers to the fancied distinction in the minds of the superstitious, between lucky and unlucky days, drawing omens from the *clouds* or exercising the evil eye. It is classed in Leviticus xix., with disfigurement of the person for the dead, rounding the corners of the head and beard, as practiced by Monks in false Christianity and Buddhism.

An *enchanter* is one who produces a deceptive appearance, an *illusion*, not an actual putting forth of magic power. The Spirit speaketh expressly of *the former of these*, in 1 Tim. iv. 1, and 2 Tim. iii. 13, where it is written that evil men and seducers, or in the primary sense of the word, *enchanters* and deceivers, shall wax

worse and worse, *deceiving and being deceived*; and facts in the outward visible Church of the present day show that this prophecy is under fulfilment before our eyes. It is worthy of *especial note* in connection with these xiii. and xviii. chapters of Deuteronomy that after thus exposing the Power of Satan and its object, God gives the promise of *Christ as our Prophet*, under whose teaching and guidance we can alone overcome the adversary.

He says, "I will put My words in His mouth, and He shall speak unto them all that I shall command Him." Unto Him shall ye hearken." Here we have the source of true inspiration, one out of numberless proofs, that in the Bible we have "the oracles of God," *i. e.*, His express utterances. This prophecy was confirmed at the Baptism of the Saviour, and again on the Mount of Transfiguration, when there came a voice out of the cloud, saying, "This is My beloved Son; *hear Him.*" This is the *keynote* of true Christianity. Let us hear Christ's voice in the Scriptures of Truth from Genesis to Revelation. He Himself is the embodiment of all truth.

(Let us here note that Romanism and Ritualism also call the Bible an immoral Book.)

This letter affords a melancholy instance how those who being taught to reject the word of God as uninspired, and to despise the only way of access to Him by the atoning Blood of Christ, *wrest the Scriptures of truth* to their own destruction. God says, "To this man will I look even to him that is poor (lowly) and of a contrite spirit and *trembleth at My Word?*" And

again the Lord Jesus said to the Formalists and the Sceptics of His day and of ours also, "He that is of God heareth God's words. Ye therefore hear them not *because ye are not of God*. Ye are of your father the devil."

One such passage as this from the lips of the living Word Himself seals the doom of all who reject the Bible, because the Lord has said in John xii. 48, "He that rejecteth Me, and receiveth not My Words, hath one that judgeth him : the Word that I have spoken the same shall judge him in the last day." Thus the veracity of the Lord Jesus Christ Himself is bound up with His Word !

Let these "words of Christ dwell in us richly in all Wisdom and Spiritual understanding."

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